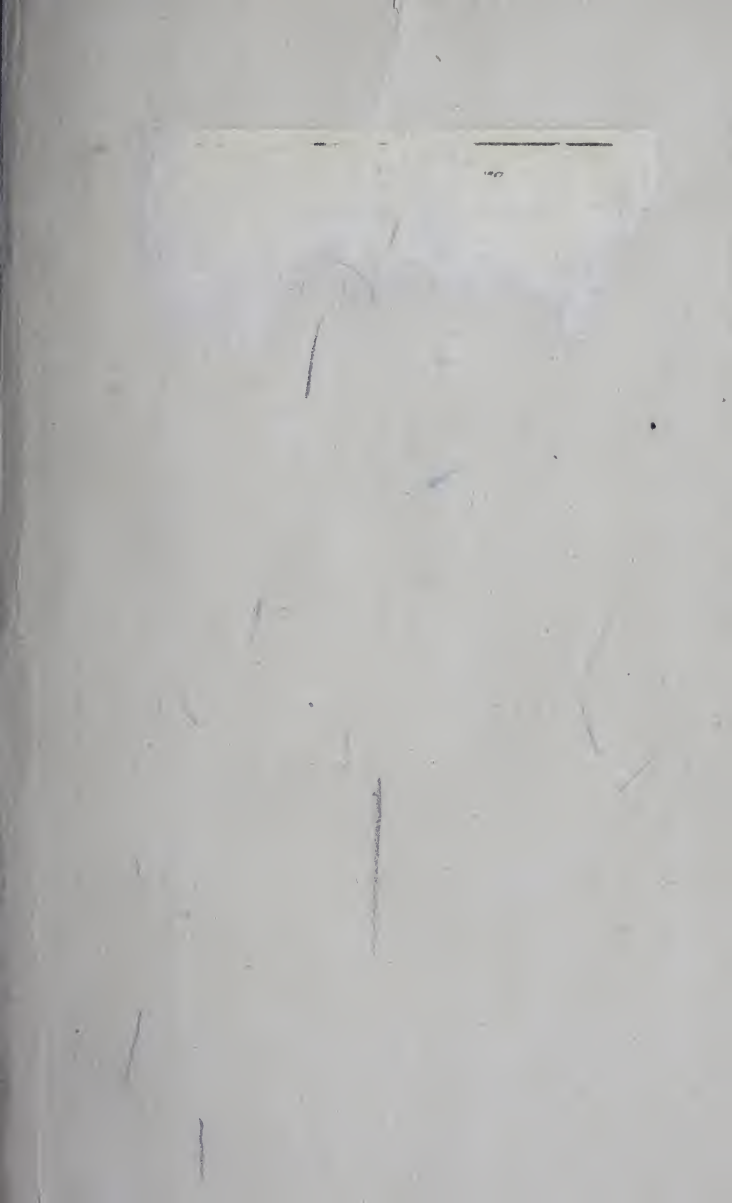


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Gardner Dean

THE LIFE,
EXPERIENCES AND INCIDENTS

OF

REV. GARDNER DEAN,

WRITTEN BY HIMSELF,

TOGETHER WITH GENEALOGIES OF THE GARDNER,
DEAN AND HINDS FAMILIES,

BY EBENEZER W. PEIRCE.

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PREFACE.

Everybody wants to read this book, for it is full of facts stranger than fiction. The author was a man who excited wonderful interest, and the book gives pen pictures of the man. The experiences and incidents in the life of Gardner Dean were strange and exciting. He was a school-teacher, a preacher, a Son of Temperance, a "come-outer," a Baptist, a Freemason, an Odd Fellow, a Congregationalist, a Christian, a lecturer, a revivalist, full of faith, full of hope, full of zeal, full of dignity, full of humor, full of drollery—rising in lofty bearing equal to any occasion, or stooping with natural ease to any emergency. When listening to his humor people would wonder if he could preach; but when scarce through his story he, with

tears, spoke of salvation, they wondered that he could ever indulge in levity. He was a medley of wit and wisdom, interesting, pleasing, odd and humorous; his startling actions succeeded each other like lightning flashes in the summer sky. His life, in sudden action, resembled that of Elijah the prophet; his fine address, winning ways, musical voice and deep religious fervor opened his way among strangers; when his startling eloquence, rhetorical power and nervous, impulsive spirit, and powerful speech carried his audience as by storm. With the humility, naturalness and bearing of a child, he would sometimes seem to prompt the contempt of the great; but when their loftiness excited his contempt he, with the boldness of a lion, had the address to conquer the most confident by a single retort, often lassoing his proudest opponent, humbling his antagonist and winning the multitudes. No one could manage him. He evidently thought the world his own, and as a pent

up horse or caged eagle turned loose, he sped in mind or body, as Elijah, before the king's chariot; or, like Ulysses in Homer's *Odyssey*, his life was full of venture and victory. His wonderful wit prompted many to go to hear the strange preacher from mere curiosity, who returned to pray, thanking God for the streams of salvation which seemed to proceed fresh "from the throne of God and the Lamb." His individuality was such, though crowded with friends, friendship and love, he cemented to none; but would suddenly and unexpectedly depart for most distant parts, and those who expected to meet him on the morrow would not see him for months. He was a Yankee cosmopolite, flying like a meteor, his body as restless as his mind. The charge that he was insane came from those who could not understand him. There is in all extraordinary men idiosyncracies, and their actions would be insane in others. Thus for ordinary men to attempt the exploits of Copernicus,

or Galileo, or the work of Michael Angelo would be to prove them insane. Dean was not insane, but he was nervous and excitable; a good man, with much of the natural man remaining; a wild flower blooming in the garden of God. He kept no secret, but willingly told all that he knew. His two weeks' secret at Albany was perhaps the greatest cross of his life. One said, "Is Dean a good man?" The writer answered, "Ask him! If he does anything wrong at night he will tell you of it in the morning." Dean was charitable, kind and social; yet his "*argumentum ad hominem*" was dreadful, often placing the proud bishop or deacon "*hors de combat*" in a moment. The greatest fault of the book is that it is too brief. We hope his life may be lengthened to eternity.

N. SUMMERBELL, D. D.

EXPERIENCES AND INCIDENTS

OF

REV. GARDNER DEAN.

I was born in Berkley,* Bristol county, Mass., June 18, 1816. Bred on a farm of about seventy acres, I did my share of the work cheerfully, and enjoyed the advantages of a common school. My father, Samuel Dean, and my mother, Hannah Hinds Dean, were good, moral persons, and cared much for and dearly loved their nine children.

I commenced teaching school in the Winter of my seventeenth year, and taught several Winters. In the year 1836, on the 6th of February, at the Factory Village at Westport, the Lord found me a lost sinner, and freely forgave me all my sins. I was very happy in his love. My love increased for my scholars, and Oh! how delightful the thought of the evening meeting, to hear the fervent prayers, the glowing testimonies and heavenly songs. Following the promptings and light within, I often spoke and prayed, and was refreshed and strength-

* From 1639 to 1735, or about 96 years, that farm was in Taunton; since 1735, has been in Berkley.

ened. In the Autumn I commenced preaching at Assonet Neck,* Berkley, with good success. The spirit of the Lord moved with power upon both old and young. Deacon Ebenezer Peirce, father of Gen. E. W. Peirce at Freetown, invited me to preach at the Christian meeting house at Assonet Village, in Freetown, and gave me a hearty welcome to his hospitable home. Many people gathered, and the evening meetings, at the various homes of the people, were attended with power. The back-sliders were reclaimed, and many turned from sin to righteousness. John Drinkwater Cudworth was reclaimed, and his son, Daniel Hix Cudworth, was among the happy converts.

At Assonet Neck, Walter Dean, Henry Dean, Benjamin Luther and his father, Joseph, John Burbank, and many others were faithful. Rev. John B. Parris, M. D., now of Westport, was a happy convert, and he was the first person that I had the privilege of leading into the water (Assonet river). I also baptized his mother at the same time; and not far from twenty years ago I baptized a daughter of his. The three generations found Jesus precious.

At Assonet, Deacon Peirce,† Job Peirce, Henry

* Assonet Neck was annexed to Taunton in July, 1682; became a part of Dighton, May 20, 1712, and a part of Berkley, Feb. 26, 1799.

† Deacon Ebenezer Peirce was born in Middleborough, May 26, 1775; died, in Freetown, January 6, 1845. Deacon of First Christian church, in Freetown, 35 years.

Porter, Silas Terry, Sylvester Briggs, Hampton Peirce, Sylvanus S. Payne, and other faithful men and devout women, were much blessed in their spiritual work. At the Neck, and Assonet, the good and hearty welcome to their homes will never be forgotten; and their cordiality is characteristic of Bristol county.

Early in the Spring of 1838, I was invited to preach at Russell's Mills, and stayed about six months, and was welcomed to many good homes. My longest stay was at Deacon Daniel Macomber's. He has fallen asleep in Jesus; and so have Benjamin Cummings, Jonathan Macomber and wife, Holder Brownell, Malbrey Wood and George Mosher. Elisha Crapo still lives. The meetings were full of love and union. The Divine Presence was in the air; and may the Lord repeat those joyful times again in that place!

My next field was Lynn, east of Boston, at the Second Christian church, Rev. P. R. Russell being pastor of the First church. The few months I stayed in Lynn left a dear memory.

Rev. J. V. Himes,* of Boston welcomed me to Chardon Street chapel, and there I was encouraged to go forward in the good work of preaching the Word.

Rev. L. D. Fleming of Portland, Maine, wrote

* This surname has been spelled in various ways, thus: Himes, Hines, Hinds, Haines, and Haynes, and have probably one common ancestor, if traced back a few centuries.

me that I must come to Portland and be a helper in the good work at Casco Street Christian church, as he and his family wished to go and visit Elizabethtown, N. J., for three months. I supplied his pulpit as well as I could. The people did not despise my youth, but came in crowds to hear; and a gradual work of grace was manifest.

As Rev. John Phillips baptized me, at Westport, soon after my conversion, I looked up to him as a spiritual father; and, as he had gone to Brown county, Ohio, I left Portland on the return of Brother Fleming and started for Ohio, to see Brother Phillips. In Chautauqua county, N. Y., I providentially met Rev. Oliver Barr. He could not speak a loud word, and assured me that I was needed at his home, in Conneaut, Ohio, as his people had no supply. I went there, and found a strong, united church, and preached for them a year. The months rolled away in union and happiness. That year, Luman Benson gave his heart to the Lord, and left skepticism forever; and among the eleven hundred and eight souls that I have baptized, I know of none more joyful and happy than Brother Benson. He was called to preach the Gospel in that church, and was pastor seven years, and then was gathered to his fathers.

From this church I was called to preach at the Christian church at Leona, Chautauqua county, N. Y. This people had a new meeting house, with

a pipe organ.* There were some fifty converts during the two years.

From there I received a call to Kempton Street church, New Bedford, Mass., and preached to and baptized many. Andrew Robeson paid much and freely.

The next year I preached at Liberty Hall, and then went to Pawtuxet, R. I., and spent about two years preaching in the new free church. Notwithstanding the people had become alienated and divided, I was well received and well supported; and several families came the distance of three and four miles. The Tuckers, Rhodeses, Sheldons, Shermans, Chapmans, Williamses, Carrs, Arnolds, Austins and many others loved the word of life. On a late visit (1882), Rev. J. P. Child, pastor of the Baptist Church, gave me a hearty welcome to his pulpit and his home.

In the year 1848, I received a call to the Temple Street Christian church, Portland, and preached for them nearly a year. Here I was sick, nearly unto death, with typhoid fever, and on my recovery commenced evangelistic labor. The Temple Street church was a pleasant company to preach among. Rev. Samuel Brown was their former pastor. During my stay there, Deacon Mason, of blessed memory, died. He told me, in the presence of his family, on the day of his death, that he was

* It was a thing quite unusual to see an organ in a meeting-house at that date, though quite common now.

going to the land of the enemy, and that he rejoiced in God that Christ was stronger than the enemy, death, and he would come from the land of the enemy at the resurrection of the just. He was buried with tenderness and tears, all denominations saying, "A good man has died; and Portland has met with a loss in his death."

As soon as health would admit I held a meeting, by invitation of Rev. James Burlingame, at Rice City, R. I. This was a meeting of much interest: the church was quickened, and many souls happily converted to God. Brother Burlingame was a cheerful man, engaged in all good work.

From Rhode Island I came to New Bedford, and held one of the most interesting meetings that I was ever engaged in. It lasted three months. Not only the Middle Street Christian church, where it was held, down to this day feels its effects, but other churches. At the close of this meeting an invitation was extended to me to become its pastor. I found it my duty to decline, and a call was tendered to Rev. James Taylor of Rhode Island. About \$9,000 was cheerfully given to improve and beautify the house. The church is now (1882) enjoying the efficient pastoral labors of Rev. N. Summerbell, D. D.. Thos. Durfee, Joshua B. Ashley, Charles Searell, Ambrose E. Luce, Thos. Sanford, S. Brown, Mr. Keen and many others were interested. Jonathan Macomber was one of the most earnest workers. He was at his son-in-

law's, Daniel Jenks, through the meeting; and as I had a good home there, without money and without price, Brother Macomber would go with me from house to house, and talk and pray with the anxious: and Oh! there will, I trust, be many stars in his future crown of rejoicing. All denominations took part in the glorious work. Rev. Mr. Thomas, Unitarian, would kneel at the anxious seat and pray fervently for the seekers, that they might ever follow Jesus. Rev. Ephraim Burroughs and William Chapel were converted at this meeting. Among the constant workers from other churches were Bro. Ichabod Chase, Deacon Gray Hamlin, Asa Coombs, C. Gammons and his father, John Cory, P. Groves and Josiah S. Bonney. Cranston Wilcox and his father, 85 years of age, were converted during the meeting.

From this meeting I went to the Western Reserve, Ohio, and saw God's glory in the conversion of many souls. Rev. J. E. Church welcomed me to Spring, Crawford county, Pa. Brother Church was an able preacher, a good counselor, and an exemplary Christian, and one of the most interesting men that it was ever my lot to become acquainted with. He would insist on my baptizing in his parish, while I took the ground, and hardly ever varied from it, that it was the pastor's duty to baptize, and the evangelist might on new ground or where churches were without a pastor.

With Rev. S. H. Morse, in the Springfield Christian church, we saw a good work. Brother Morse is a good preacher, and much enjoyed promoting revival work.

I received a call from the Suffolk Street Christian church of New York City in 1858, and spent about a year with them. There was a general revival in the city, and this church was blessed. Dr. Thomas Armitage's church granted me the privilege of baptizing in the baptistry of his church on Broome street. I remember of baptizing twelve in one evening there, and among the number B. F. Shaffer and wife, the nephew and niece of Rev. N. Summerbell, D. D., also Clinton Brush, son of J. E. Brush, and Mrs. Lindsley, a daughter of Rev. Oliver Barr, a former pastor of that church. I boarded in the Summerbell home, 120 Orchard street, and a good Christian home it was. Some of the converts were baptized at Green Point. J. E. Brush, Deacon Wooton, F. Palmer, Deacon Congdon, Creps Keirsted and many others were faithful in building up the Redeemer's kingdom.

In 1856 I preached in the Christian church, corner of County and Allen streets, New Bedford. There Josiah Bonney and Cranston Wilcox were full of hope and courage. Sister Wilcox was a faithful soul. She and other devout women were very useful in winning souls to Christ. Cranston's father and many others were baptized at the foot of School street, that season. Brother John Francis,

now Deacon in the Bonney Street Christian church, was one of the number.

In the year 1851 I preached the word three months at Henry, Marshall county, Ill., Rev. S. L. Pervier, pastor. In compliance with his wish I baptized many, in company with him, in the Illinois river. The good work was very powerful and extensive. Rev. N. Summerbell preached several able sermons at the closing up of the meetings, so it might well be said the best of the wine was at the last of the feast. The fruitage of Brother Summerbell's sermons will be seen in the coming flowery kingdom.

Good Brother Thos. Harless, who gave us a home, now sweetly sleeps in Jesus; Brother Carpenter has also gone. Rev. I. C. Goff, D. D., has been made, through the grace of God, a great blessing to Henry and the surrounding region.

As I was about leaving Henry for Blackberry, Ill., I received from Rev. Daniel Millard, of West Bloomfield, a letter requesting me to ask God if it was his will that I should come to West Bloomfield and preach the Gospel a few weeks. After a season of prayer and meditation I wrote him that I would come trusting in God. The meeting of four weeks was crowned with a powerful revival. On the day of baptizing the ice was very thick and was cut out in the shape of a grave. Dr. Joseph Hall and myself aided in leading in and out of this grave, while Brother Millard pro-

nounced the sound words of baptism in a solemn, sweet voice, burying each candidate with decency and order. One of that joyful number, a daughter of Rev. Daniel Millard, has since died with a sure and steadfast hope of a glorious immortality.

The meeting at West Rush, of two weeks, Rev. Wm. Sibley, pastor, was crowned with God's blessing. At Palmyra, Rev. H. Burnham, pastor, was blessed. I preached a few times in Marion, and formed a pleasant acquaintance with Rev. A. Stanton and Brother Galloway. At Union Springs, Rev. A. S. Dean, pastor, there was a good revival; also at Naples, Rev. J. C. Burgdorf, pastor, the Lord poured out his spirit. The church was revived, and some souls found the Lord precious. Isaac Legore, John Lacy, Thomas Covil, Irving Lyon, A. T. Nelson and others helped both temporarily and spiritually.

The meeting at Gloucester, N. J., was one of much interest. Rev. John S. Thompson and Brother E. H. Plummer were very efficient laborers in the gospel field. Their invitation, singing in unison with many others, seemed to move all. Here I was permitted to bury in baptism about forty happy souls. Brother Arthur Powell kept open house, feeding many with the rich bounties of earth in the spirit of Jesus. Brother Samuel Powell, Redfield and others. Sister Patience Powell, by her faithfulness, has won many souls to her Savior. Soon after this meeting I preached

the ordination sermon of Rev. E. H. Plummer, at Mt. Zion Christian church, at Philadelphia, Pa., and at Haverhill, Mass., since that time, enjoyed the reviving spirit of the Lord.

In Washington, Pa., according to the *Christian Repository*, published in Meadville, I led eighty happy souls into the water, and baptized them on three consecutive Sabbaths: the third Sabbath in July, 30; the next Sabbath, 31; on the next, 19; and in a few weeks after the number was about one hundred in all.

In Canada, at Oshaivay, Rev. Thomas Henry welcomed me to his pulpit, and he and his people helped me to temporal things in a beautiful way.

In Suffolk, Va., Rev. Dr. Willous, then living, welcomed me to his pulpit, and through the *Christian Sun* gave appointments. At Berkley the meeting was good and profitable, Rev. Mr. Bassett and many others helping. Hon. Mr. Hill, No. 210 Free Mason street, at Norfolk, gave me a good home and further aided me.

I was very sick at Baltimore, and Rev. Mr. Walker, D. D., and Free Masons and Odd Fellows bore my expenses cheerfully.

At Belvedier, Ill., Rev. Wm. Bradley, pastor, the Lord moved upon the whole village, and the days of revival cheered the people of God, and several went forward in baptism. The parents of Rev. J. L. Towner and other members of that family were deeply engaged in the good work.

At Linesville and in the Kill-Buck vicinity, there was a great work of grace. David Lines, son of Rev. Austin Lines, was one of the converts, He has been the principal of Le Grande Institute, and is a good preacher.

At Irvington, N. J., the Christian church was without a pastor, and we did the best we could. A good work of grace was manifest on one baptismal day. I led down into the water Sister Stockman and her daughter, and baptized them, the mother being eighty and nine and the daughter between sixty and seventy. This was a good day for Deacon Meeker, McChesney, Tivilleger and others.

The meeting at Fairview, Erie county, Pa., was one of peculiar interest; Rev. A. Fish, pastor. A man by the name of Palmer, well-to-do in life, was an unbeliever, and when Rev. Mr. Fish would baptize the followers of Christ, he would wash sheep in a scoffing spirit. Curiosity, and perhaps some other motives, led him to attend the evening meetings. The meetings had been in progress about two weeks, and no visible encouragement discernable, till he arose in the meeting and said: "Before I came here to-night I went out into the barn and looked over into the manger, and thought, 'Christ was born in a manger, and I will get into that manger and seek the Lord.' And I did, and found him precious to my soul." The prospect of the meeting was changed, and a jubilant spirit reigned. The meet-

ing-house soon became crowded, and many cried for mercy and found pardon and forgiveness at the throne of Divine Mercy. Several of Brother Palmer's family joined with him, to the joy of Sister Palmer, who had been a devout Christian several years. On the day Brother Palmer and several of his children were baptized, Sister Palmer made a rich feast, and we truly sat together in the heavenly places. Brothers Wm. and Jabez Luther, Washburn Ryan and others were much blessed in witnessing their prayers answered.

The town of Franklin was also blessed with the revival influence, and a Christian church was organized.

By invitation of Rev. E. Marvin, I preached every evening for five weeks at Rock Stream, Yates county, N. Y. It was not long before the rebellion broke out. I saw Brother Marvin baptize a large number, among them two justices of peace, Esquire Henderson, and Esquire Lee. Eighty-five joined the Christian church. Prof. Chadwick and many of the students of Starkey attended, helped, and were useful and much esteemed.

The meeting at Hector, in the village of Seabury, Rev. Mr. Grimes, pastor, was attended with Divine Power, and a large number were blessed. The meeting at Castile, Rev. Geo. W. Noble, pastor, was of deep interest, and a family by the name of Post were quite influential in building up the cause of Christ. Rev. Mr. Post, son of Bela Post, now

president of Suffolk college, Va., was then a gifted young man of promise.

The meetings at Vanburen and Ionia were good, and several found Christ to be precious. The people here were without a pastor.

Rev. O. E. Morrill invited me to assist in a protracted effort at Plainville. The meetings were very large and crowned with a blessed revival.

At Barry, Orleans county, N. Y., I assisted Rev. S. H. Morse. Among the number blessed was O. T. Wyman, now the pastor of the Christian church at Conneaut, O., who with others, was baptized by his uncle, Rev. S. H. Morse. My health was very poor, it being the Summer of 1854, after I was abducted from New Bedford.

ABDUCTION OF REV. GARDNER DEAN.

COPIED FROM THE NEW BEDFORD STANDARD OF 1853-54, BY
EDMUND A. REED.

MONDAY, Dec. 19, 1853.

Singular disappearance.—Our community has been thrown into a state of great excitement by the sudden and mysterious disappearance of Rev. Gardner Dean, a minister of the Christian Baptist denomination, who formerly preached in this city, and has been stopping here for the past few weeks, engaged in holding a series of revival meetings in several of our churches. Rumor, with her countless tongues, gives almost an hundred different versions of the story; but as nearly as we are able to ascertain the facts, they are in this wise.

Thursday evening Mr. Dean took tea, in company with Rev. Mr. Taylor, at a gentleman's house in the north part of the city, and left there on the ringing of the bells for the evening services at the churches, with Mr. Taylor. The two gentlemen parted on the corner of Sixth and Middle streets, Mr. Taylor going to Purchase street, and Mr. Dean proceeding down Sixth street, towards the Methodist church on Allen street, to fulfil an engagement that he had made to preach there that eve-

ning. He did not visit the church; and since that time has not been heard from. His engagements, about which, we are informed, he was very particular, have been unfulfilled — one of which was at the Bonney Street church, yesterday, which, added to other facts, occasions considerable interest as to his personal safety. His clothes remain at his boarding-house, and no person is advised that he had any intention of leaving the city at present.

We have been informed that Mr. Dean has received several threatening letters within the past week, warning him of personal violence, and hinting at revolvers, etc.; but whether the rumor is founded in fact or not we are unable to say. Some of his friends connect the circumstance with his disappearance, and feel that they have just cause for alarm. We hope that the mystery will be satisfactorily solved, and that it will turn out that the rumor has greatly exaggerated the facts. We must say, however, that the case, as it presents itself and as report gives it, is a very singular and somewhat alarming one.

TUESDAY, Dec. 20, 1853.

Case of Rev. Gardner Dean.—Time only enshrouds the singular disappearance of this gentleman, which we noticed yesterday, in still deeper mystery. His numerous friends are justly in a state of great alarm in regard to it, and are using every effort, aided by the authorities, to develop it. Last evening a large meeting of citizens was held at the North Christian church, to take council upon the matter and to devise such plans of procedure as the circumstances of the affair might demand. Josiah S. Bonney, Esq., was called to the chair.

After addresses by several gentlemen, and the appointment of a committee of investigation, an adjournment was had until this morning at half-past seven o'clock. Subsequently the Board of Aldermen held a meeting in the City Hall. The Mayor* being absent, Alderman Beetle was chosen president. The Board was addressed in relation to the matter by Josiah Bonney, Esq., and Messrs. Franklin Jenney and Francis Harrison, after which a private session was held, and probably such measures adopted as the case demanded. This morning the meeting reassembled at the vestry, according to adjournment, but no new facts were presented.

We have been requested to state that an article in a morning paper, in reference to Mr. Dean's disappearance, is incorrect in many important respects. Mr. Dean was not a man of an "eccentric turn of mind," particularly, and the idea that he would experience a "partial aberration of intellect" in the space of ten or fifteen minutes,—the ordinary time for a pedestrian to accomplish the distance between Mr. Otis N. Pierce's house, on North Sixth street, where he was last seen, and the Allen street church, where he was to preach,—is simply preposterous. The statement, in the same paper, that the "missing man has disap-

* Hon. Rodney French, at that time mayor of the city of New Bedford, like Rev. Gardner Dean, originated in the town of Berkley, their birthplaces being about two miles apart. Hon. Rodney French was a son of Hon. Samuel French and wife, Celia Crane, grandson of Capt. Samuel French and wife, Lucy Peirce, great-grandson of Samuel French, and great-great-grandson of John French, all of whom were residents in what until 1735 was Taunton, and since 1735, Berkley.

peared, in a similar manner, at least once before," is pronounced unqualifiedly false by one of the reverend gentleman's most intimate friends. He was always very particular about his engagements, and was never known to fail in their fulfilment, unless from some unforeseen event or circumstance beyond his control. The statement, published in the same article, that Mr. Dean was seen passing up Middle street, about 12 o'clock on Thursday evening, is pronounced unfounded. The gentleman who is reported to have seen Mr. Dean on Middle street at that time (Henry F. Thomas, Esq.) states, as we are informed, that he saw him on Wednesday evening, between 9 and 10 o'clock, and not on Thursday evening, the time of the disappearance. There are countless other rumors in circulation, and some of them of the most painful character. We shall refrain, however, from giving them publicity, as we most earnestly wish to avoid misleading the public mind.

One thing is certain. The Rev. Mr. Dean has been missing for four days and five nights, and nothing is known of him. His disappearance was most singular and mysterious. No one can account for it. We do not wonder, then, that his friends and the community at large are alarmed. There is just occasion for it. We do not wish to believe that Mr. Dean has been foully dealt with. We do not wish to believe that we harbor among us villains so depraved, assassins so fiendish and wicked. The mystery should be unraveled. No effort should be spared by the authorities or our citizens to investigate the matter to a satisfactory conclusion. We shall advise our readers of circumstances connected with the painful and, to

many, heart-rending affair, that time or investigation may disclose. It is, as it now presents itself, a sad and melancholy case, inducing the worst fears. Our sincere hope is that they may not be realized.

WEDNESDAY, Dec. 21, 1853.

Disappearance of Elder Dean.—The mysterious disappearance of this gentleman still continues the all-absorbing topic of conversation and discussion. No circumstance has as yet transpired which has a tendency to unravel the mystery. The officers and friends of the missing clergyman have been indefatigable in their efforts to solve the doubts that now hang over the affair, but no satisfactory result has been attained. The trunk of the reverend gentleman, which remains at his boarding-house, has been opened, but nothing was found which gave any clue to the mystery.

A public meeting was held, last evening, at the vestry of the North Christian church, on Purchase street, in reference to the subject, which was addressed by Charles Traffard and Josiah S. Bonney, Esqs., and His Honor the Mayor. An adjournment was had till this morning at 8 o'clock, at the City Hall.

This morning the people assembled in large numbers at the hall, and men numbering about one hundred volunteered their services in a search for the missing man. The company was divided into small parties of five to ten each, the leaders of which were clothed with the powers of special constables. It is the intention to institute a most thorough search of the city and its surroundings, and obtain whatever information it may be pos-

sible concerning the missing man. The parties are still engaged in their search, but, as yet, have made no discoveries.

THREE HUNDRED DOLLARS REWARD!

A reward of three hundred dollars is offered to any person who will furnish information which will lead to the conviction of any person or persons of having maltreated the Rev. Gardner Dean, or restraining him from his rightful liberty. Also \$50 reward for satisfactory information as to his whereabouts.

Per order of the Board of Aldermen.

RODNEY FRENCH, Mayor.

NEW BEDFORD, Dec. 20, 1853.

THURSDAY, Dec. 22, 1853.

No intelligence of Rev. Mr. Dean.—Nothing has yet been heard from this gentleman. A large number of persons are now engaged in the search, but their efforts, so far, have been fruitless. The Mayor and Aldermen have very properly appointed several additional police officers, and rendered such other assistance to further the investigation now progressing, as they have been able to do. Mr. Burt, the chief of the city police,* is conducting the affair in a very judicious manner, and we entertain no doubt but that the mystery will be satisfactorily solved within a short time.

FRIDAY EVENING, Dec. 23, 1853.

No intelligence.—No intelligence has yet been received of the fate of Rev. Gardner Dean,

* Mr. Charles D. Burt, chief of police, was a native of Berkley. Son of Dean Burt and wife, Polly Crane; grandson of Almer Burt and wife, Mary Dean.

the missing clergyman. The officers and many of our citizens are industriously engaged in unraveling the mystery, but as yet have attained no satisfactory result. Officers C. D. Burt and John Baylies have made a thorough search of Westport, Adamsville, Newport, and many other places, without success. They returned from their visits to those towns last evening. Capt. William O. Russell has also been engaged to aid in a prosecution of the investigation. There are a thousand and one rumors in circulation, in which no sort of confidence should be placed. We have the best of authority for stating that no intelligence has, up to the present time, come to the knowledge of the officers, or any other person engaged in the search.

SATURDAY EVENING, Dec. 24, 1853.

The mystery explained.—The Reverend Gardner Dean, the preacher, whose sudden and mysterious disappearance caused so much anxiety and alarm (to say nothing of the time and expense) to his friends, and was a seven days wonder among the good people of this community, has at last been heard from, if not found. Below we publish a letter from the reverend gentleman, which is pronounced genuine by those who have examined it and are familiar with his handwriting. The contents of the letter also bear internal evidence of its genuineness. The letter came yesterday, through Thompson's Western Express, to Hatch, Gray & Co.'s Express, who brought the precious document to this city, last evening, when we issued it in an extra, which met with an extensive sale.

The reverend wanderer does not date his letter

at any particular place, as will be seen by inspection,—probably considering himself a real cosmopolite, and all particular localities of no importance to his world-expansive mind and Christian sympathies, proclivities and affinities. Why should he notify this little spot of New Bedford of his movements? It is sufficient for the people to know that he is in the world, free from gags, bludgeons, reservoirs, common sewers and Dartmouth frog ponds. In a word, he has gulled a large portion of the people in this vicinity, and the gulls must pocket the joke with the best grace they can. The most charitable construction we can put on such conduct is that the reverend gentleman went off in a fit of insanity!

We are informed by our postmaster, Mr. Kent, that he has this day received a letter from Elder Dean, dated at Albany, N. Y., requesting that any letters in the post office here for him might be forwarded to him at that city, in which vicinity this erratic preacher, probably, at present breathes and has his being.

DECEMBER 22, 1853.

RIV. J. TAYLOR, Middle Street, New Bedford:

Dear Brother, — Please send my trunk, that is in your chamber, to Albany, N. Y., by express; if he is not at home, call at 72 Walden street, on Esquire Gifford, and he will know.

BRO. Taylor, please put my things into some shape, that are at Esquire Gifford's.

I was obliged to come away in haste. Tell Bro. Stowe I will explain the disappointment.

The books that I got for the children are in the trunk.

Fraternally yours, GARDNER DEAN.

The following letter, received by Mr. 'Squire Gifford, postmarked Albany, N. Y., from Gardner

Dean, has been kindly furnished us, for publication, by that gentleman. The public can draw their own inferences. We have no time for comments. Mr. Burt, chief of police, left for Albany to-day. We shall know the whole story in a short time. The affair should be thoroughly unraveled.

ALBANY, N. Y., Dec. 22, 1853.

BROTHER GIFFORD,—There will be an expressman after my trunk that is at Bro. Taylor's, and I want you to send my things that are at your house. Put them in a box, or send them some way. Have them at Bro. Taylor's, ready, when he calls. I had to leave beyond my control, and if you know how I got out of the city, do write to me; write to me, anyhow; and if you could send me five dollars it would be a great favor, and I will soon send it to you by mail.

At some future time I will explain some things that I cannot.

I must soon go West.

Tell Mother Gifford and Harriet that I will write a longer letter next time. Respectfully yours,

GARDNER DEAN.

MONDAY, Dec. 26, 1853.

The case of Mr. Dean.—The following letter has been received by Mayor French, in relation to the absconding clergyman, who is so unfortunate as not to know how he left the city, and who proposes, at some future time, to undertake the herculean task of "explaining certain things that he cannot explain." See his letter to Mr. Gifford, published in Saturday's *Standard*. It shows that Mr. Dean "still lives." Those who have doubted can lay their doubts aside. The question "Who killed Elder Dean?" may, for the future, be asked in the same connection with that other very im-

portant inquiry of the juveniles, "Who killed Cock Robin?"

ALBANY POST OFFICE, Dec. 23, 1853.

Rev. Gardner Dean was in the Albany post office on Thursday, and deposited a letter for Erie, Pa., and gave orders not to let anybody have his letters but himself.

A. H. COURGHTRY, Clerk in Post Office.

The following telegraphic despatch has been received from C. D. Burt, Esq., who left this city on Saturday, for Albany, to hold a personal interview with Mr. Dean, and obtain a little information in relation to his movements. The despatch is dated Albany, Dec. 26, 9 o'clock A. M., and reads as follows: "Up to this hour, I can find no trace of Gardner Dean. The order for his trunk was written, I think, in the express office here, by him."

The reverend gentleman, it appears, still "moves in a mysterious way." One thing, however, is certain, Dean is alive and well, and those who contend otherwise are arguing against the plainest facts.

The fact that Mr. Burt could find no trace of him proves nothing besides this, that he is moving very secretly.

We shall indulge in no comments now. When we obtain all the facts in the case, we may publish a spirited account of the reverend gentleman's exploits.

Since writing the above, we have been furnished with the following letter, which was received by 'Squire Gifford, this morning, by mail. It is post-marked Albany. It appears to us to be a "weak invention," but the public can draw their own inferences. We copy it *verbatim*.

“Dec. 23, 1853.

ESQUIRE GIFFORD,—You need not send any of those things unless you see who takes them out We made Dean write some letters and date them ahead one week and i had halfe of his mone for to Put them in to Albany office yesterday.

We told him if he Woud make it that he run away he might live

i am sorry for all i have done

i Pray to forgive me and the others Daniel.

When he wrote about books for his children he cried ”

TUESDAY, Dec. 27, 1853.

Rev. Gardner Dean.—Rev. James Taylor, of this city, received the following letter, by mail, last evening, in relation to Mr. Dean. It is in the same handwriting as the letter received by Mr. 'Squire Gifford, yesterday; and we are also informed by the best authority that the handwriting is the same as that of the anonymous letters received by Mr. Dean a few days previous to his disappearance. The letter to Mr. Taylor is postmarked, “Albany, N. Y., Dec. 23,” and superscribed, “Rev. Taylor, New Bedford, Mass.” Its contents are as follows:

“Dec 23.

Rev sir The dream i had last nite makes me want to confess The whole i did i am frade the express man see me Put the letter that i wrote in my Poket and see me take out the one we made Dean write if i cold be forgiven i wold tell oll i wont you to Pray to God to forgiv me

Daniel ”

The following telegraphic despatch, dated Albany, Dec. 27, has been received, by the Mayor, from Mr. Burt: “Up to 9 o'clock this morning no satisfactory news of Gardner Dean has been obtained. I have seen the clerk in the postoffice. Your despatches are received.”

The "mystery" appears to be increasing instead of diminishing, in certain minds; but to those who view the matter rightly, we apprehend, there can be but one solution. We are happy to state that the affair will be thoroughly investigated. No expense should be spared to unravel it and satisfy the public curiosity, inasmuch as it has assumed a phase at once important and curious, not to say mysterious, with a large portion of our citizens. Mr. Dean, if he be anywhere in the four quarters of the globe, should be found, and a satisfactory explanation demanded. There is some rascality at the bottom of the whole matter, and we hope it will be speedily brought to light.

WEDNESDAY, Dec. 28, 1853.

The mystery.—We present the following extracts from a letter of Mr. Burt, who is now in Albany, investigating the circumstances connected with the case of Elder Dean:

"I have seen Rev. J. Hazen, editor of the *Palladium*, and given him the letter from Rev. Mr. Stowe. He informed me that he was acquainted with Elder Dean, and that he generally called at the office when in Albany, either when passing through or stopping in the city. He had not seen him.

"Mr. Johnson, of Thompson Company's Express, thinks the trunk will be called for. He also thinks that no man would have come into their office, call for a paper, and write an order for the trunk, excepting Mr. Dean himself."

A telegraphic despatch from Mr. Burt, dated Albany, Dec. 27, 3 o'clock P. M., says: "No intelligence of Gardner Dean yet. The deputy post-master says, 'The man who came into the post office,

on Thursday, called his name Gardner Dean, and ordered his letters to remain there until he called for them, and not to deliver them to any other person.'”

A despatch from Mr. Burt, dated at Albany, Dec. 28, 9 o'clock A. M., states that no intelligence has as yet been received of Mr. Dean.

THURSDAY, Dec. 29, 1853.

No intelligence from Elder Dean.—A telegraphic despatch from Mr. Burt, dated Albany, Dec. 29, 8 o'clock A. M., states that no intelligence has been received of Mr. Dean, up to that time. The affair is certainly a curious one, but we still entertain hopes that it will be satisfactorily explained within a few days, and the public mind set at rest. If it should defy the efforts now making for its elucidation, it will be one of the strangest affairs on record. There is a mystery, but we apprehend the key will soon be found that will unlock it.

FRIDAY, Dec. 30, 1853.

Rev. Mr. Dean.—The eccentric and illiterate “Daniel,” who has figured considerably in the epistolary line, in connection with the affair of Rev. Mr. Dean, is not exactly a truth-telling individual, according to late advices from Albany. Messrs. Thompson & Co., the expressmen, state that the letter signed “Gardner Dean,” and addressed to “Rev. Mr. Taylor,” for Dean’s trunk, was written at a desk in their office. “Daniel” seems to have been advised of this, and therefore attempts to carry the impression that there was a change of the letters. He says: “I am frade the expres

man see me Put the letter that i wrote in my Poket and see me take out the one we made Dean write."

The expressman has been interrogated in regard to this, and says distinctly that the man who called himself Gardner Dean, wrote the letter or order, and passed it to him, unfolded and open. "Daniel's" statement, therefore, falls to the ground, for it would be an utter impossibility to conceal an open and unfolded sheet in one's pocket. And, again, if "Daniel" has lied in one instance, has he not in all? The inference is fair that he has. The statement that he changed the letter in the express office for one he "made Dean write," is proven to be false, by the expressman, and no doubt remains in our minds that his statements in regard to the abduction of Dean are equally false.

We conceive that "Daniel," whoever he may be, is a great scamp, and we have but little doubt that he will, in a short time, be known by his true name.

A despatch from Mr. Burt, at Albany, states that he had gained no intelligence of Mr. Dean up to this morning.

SATURDAY, Dec. 31, 1853.

Mr. Dean positively found.—Ours is a warm-hearted community, of generous sympathies and kindly feelings. We should need no fuller illustration of this than the case of Gardner Dean, who was supposed by many of his friends, at one time, to have been, in some way, foully dealt with. Our sympathies were aroused, our sense of justice outraged, and efforts were put forth for the solution of the mystery that was impending over the affair, which were alike honorable to the hearts and humanity of our community. Many doubted, and with

reason, that Mr. Dean had suffered from personal violence, or that his rightful liberty as a person had been restrained; others, persons of warm and generous feelings, thought otherwise; but all concurred that an investigation was demanded by the circumstances. That investigation has been had, and has been attended with success. Elder Dean is found, and, so far as the telegraph informs us, sound, both in mind and body—having, if abducted or forcibly taken from the city, which cannot be supposed, from the evidence received, suffered no personal violence, or been in any way injured.

The mayor, Mr. French, ever ready to respond to the popular demands, immediately on the reception of intelligence that Mr. Dean was in Albany, N. Y., despatched Officer Burt to that place, with instructions to unravel the affair so far as it was possible to do so. Of Mr. Burt's movements our readers have already been advised. The following communication, dated at Albany, Dec. 30, from Mr. Burt, and addressed to the mayor, explains itself: "Half-past four, P. M.—Have just seen Elder Gardner Dean, and took him by the hand. Shall leave for home at 7 o'clock."

Those who have doubted, amid the voluminous correspondence that has taken place, and the almost unquestionable evidence that has been educed of Mr. Dean's personal safety, must lay their doubts aside. His personal presence in Albany, in good condition, is fully established. We are certainly rejoiced that the public feeling in the matter is satisfied, so far as the safety of Mr. Dean is concerned. But we have a right to say that the public curiosity is by no means gratified. The affair has assumed a phase at once so important,

and so much discussion has been provoked, in the community at large, that Mr. Dean owes it to himself, and to his friends, to our citizens, who have been put to so much trouble and expense by his singular disappearance, to visit our city at once and explain the circumstances under which he left, and the reasons for his sudden departure. That he is under a high moral, if not a legal, obligation to do so, his warmest and most devoted friends must admit. We wish to say no harsh things of Mr. Dean. We are anxious to believe that he has been more "sinned against than sinning." But as the matter now presents itself, we must concur that he stands in an unfavorable and unenviable light before the community. There are grounds for the worst suspicions; and it is his duty, as a clergyman and a man, to meet them boldly and explain them satisfactorily, if it is in his power to do so. If he fails to do this, his character must suffer in the estimation of all good men. We therefore call upon Mr. Dean to visit us at once and explain the affair, to the satisfaction of this community. He has no right to trifle with the sympathies of our citizens, and occasion so great an expenditure of time and money, simply to gratify his propensity for sudden and mysterious nocturnal journeyings.

MONDAY, Jan. 2, 1854.

Rev. Gardner Dean.—This gentleman, whose sudden and mysterious disappearance has occasioned so much discussion in our community during the past few weeks, arrived in this city, on Sunday morning, with Mr. Burt. We learn that Mr. Dean visited Albany, on Friday, and went to the post office, where Mr. Burt obtained an inter-

view with him, in accordance with arrangements he had previously made. Mr. Dean's visit to our city is voluntary, and, as we are informed, he expressed no objection to coming, except the fear that he might be murdered.

Mr. Dean wishes us to state that he has no knowledge of the letters received here by Mr. 'Squire Gifford and Rev. Mr. Taylor, signed "Daniel," and that he has never admitted their authorship, but has always denied it. He pronounces the charges in the *Portland Argus*, that he left the city under suspicious circumstances, unqualifiedly false. He left the city in an open and public manner.

Mr. Dean is apparently in good condition, although somewhat exhausted by his late journey from Albany, which was attended with great fatigue, on account of the storm. He is laboring under some little excitement of mind, but no more than would be naturally produced by the circumstances under which he is placed.

We publish the following letter, which was written by Mr. Dean, before he saw Mr. Burt, for the purpose of sending it to the mayor of this city. It contains his account of his disappearance, and was furnished to us by his consent. He has also read the proof, and pronounces it to be as he wrote it. We introduce the letter at this time without comment. It is as follows:

DUANESBURGH, Schenectady Co., N. Y.

December 29, 1853.

MR. FRENCH, Mayor of New Bedford:

Dear Sir,—Two weeks ago this day, after taking tea at the house of Mr. William Wilcox, in company with Elder J. Taylor, I started to go to the Allen Street church, to meeting, and to tarry for the night at Mr. Davis's, on Bedford street; but when below Mr. Arnold's, on County street,

a one- or two-horse covered wagon stopped, as it overtook me, and a common-sized man told me that Mr. Barjona Tripp was at the point of death, and I must come immediately, by his request. I hesitated, on the grounds there might be foul play, and he said, "You know this man," pointing into the back part of the wagon, getting out himself, as though he saw something wrong about the harness. As it was very light, good moon, I ventured to look into the wagon, and as I did, one of the two gentlemen (as I then supposed they were) cordially reached out his hand, and said: "I'm glad to see you," and held me by the hand, pulling me in, and by the aid of the man or friend in the rear, or that got out, I was thrust into the wagon, and in a moment was smothered nearly to suffocation. The first voice I heard after that was, in sound, like speaking through a horn, telling me I might breathe, but if I screamed, or made any noise, I should be choked to death. An hour passed away, I should think, without another word being spoken, except "Drive like hell!" Soon after this I was blindfolded, and the wagon stopped, and I should think I walked a half mile, as I was led by them. As we stopped they disrobed me of all my apparel, and as I was very cold I thought they intended to freeze me. I then prayed a few words aloud for a composed mind to meet death, and for my children, and for them. One spoke through a horn, or trumpet, and forbid my praying. I then gave the hailing sign of distress, and also the sign of an Odd Fellow, and entreated them, in the most tender manner I was capable of, to spare my life.

When I asked what they meant, or what they had against me, one said I was not fit to live and that was enough, and he told the other not to answer any questions; one of them then handed me some drink, liquor, and what more I cannot tell. As I refused, they loosed the bandage, so I could just see a revolver and a large dirk-knife. I had my choice to drink or die. I drank, and soon felt a little sick and dizzy; they then ordered me to put on my clothes, and they helped me. I then spoke and asked them if they did not see two persons when they pulled me into the wagon. "No," was the reply. I con-

cealed the fact : they were almost out of sight. They took all from me except eight dollars and my pocket-book, keys and pencil. I had ninety dollars with me ; they robbed me of eighty-two, just about as much as I received of Rev. S. H. Morse, the day before I left the West, as I sold him two notes to that amount. They were deceived ; they thought I had more money, and ordered me to stand still, if I did not I should be shot. They then went away a short distance, and talked so low I could not hear a word clearly. I should think they talked a half hour, and told me when they came back that they had agreed that if I would change my name and occupation, and write letters indicating that I ran away, and never tell or hint or insinuate the doings of that night, I might live. I did not know, for joy, what to say, only promise unequivocally to all, and I do not know as I then felt that I should deceive them. They then went through a solemn form, swearing each other to do all in their power to take my life, if they hunted me by eavesdropping, if I ever broke my word. They then brought me paper, ink, and a small board, looked like a lid took up from under the cushions of the wagon. They asked me if any one owed me money. Told them that Rev. S. H. Morse had a collection of fifteen dollars for me, and he lived about twelve miles from my children, out West. They ordered me to write. I did, and addressed George Ellis, M. D., Springfield X Roads, Pennsylvania. They told me to write to some relative. I did, to Bro. William Tripp, of Taunton ; and I think one more to New Bedford, to Esquire Gifford or Rev. J. Taylor, or both. These I promised to mail, at Albany, a week from that time, and write one a week from that time, in presence of the express company, for my things to be sent to Albany, which I did ; and a letter to the postmaster of New Bedford, directing my letters to Albany. They then wrote a long time, as they said, and made me promise on my life not to look at them and see who they were directed to.

There were two letters tied together, with the inscriptions inside as they were tied. In one week and one day I promised to mail them at Albany, and did. Then I was

to leave to chop wood this Winter, and to work on a farm in the Summer. As I went from place to place, before I got work, I was to change my name, and never let it be known that I preached, lectured, or taught school. All they said was through a trumpet, except when I was pulled into the wagon. I hope all three before this time are arrested. If they are not, death may soon be my portion. I was forbid the privilege of ever having my trunk or letters.

I now think I shall go to Albany and get Rev. J. Hazen to go with me to the express office, but I don't know. I feel better to die with my friends knowing what has become of me, than to keep the promises I made that night through fear of death. I am at the house of Mr. William Haver. He and his folks are very kind to me, and I did not, till last night, let them know my real name and occupation; but as the excitement in my mind has some abated, I believe it my duty to disregard those promises I made to save my life. A gentleman told me he read in the paper that you had offered a reward for any one that would find me. I thank you for this, and want you to write to me, to Schenectady, whether it will be safe for me to come to New Bedford.

If I had injured any one of your city, or sought to, then I might write bitter things against myself, and feel I was served right; but instead of that I sought daily to do good, not only in public but from house to house. I am some surprised that the promise I made that night, in connection with the fear that they would execute their threats, should keep me silent so long; not till last eve did I tell my name to any one. I wanted much to see the men or fiends after they took the bandage from my eyes, but I was told if I looked back it would be death. The one that took the bandage off stood back of me and ordered me to go straight forward till I came to the road, and then turn to the right. I did, with speed, and by going two or three miles I came, much to my surprise, at Assonet Village. Here I was much inclined to stop and tell how I had been treated; but the next thought was, the penalty will be death: and I hastened on, beginning again to feel sick.

I went as fast as I could, and near Apollos and Levi Dean's I failed for awhile; but after vomiting freely I felt better, and started again, looking down over the moonlight plains of my boyhood, silently bidding them a long farewell. Oh! what a moment was this: the recollections of the past, and the scenes just past, were overpowering. I passed your father's, and on through Taunton by daylight. Oh! how I wanted to stop and see Willard and Rhoda, but I could not. I got carried a few miles before I got to Providence, and then I took the cars. I assumed the air and gait of a man that would look with contempt on preaching, and changed my name. I came to this town last week, and went to chopping. I wished to tell my real name, and write and let my friends know where I was. But the promises I made that night would rush over my mind, and then I thought I should be sorry, as I was when I burned two letters they made me write—one to the West for the money, and the other to Esquire Gifford: both of these I wrote again, at Albany, as near as I could, as they made me write them, with the exception of the inquiry, "how I got out of the city." This morning two or three claimed me to carry me back to New Bedford to get the reward, but I refused to go. I don't want any money spent in this way, but hope it will be freely spent in the enforcement of the liquor law. Further, I think I should be murdered the first night I should attempt to stop in New Bedford. When I was in their power in the woods, they spoke the name of one person of New Bedford, and it was in this way: "What did you insult Mrs. Kent for, d—n you." I replied, I did not, and never thought of such a thing; she is a friend of mine. "So is the devil your friend. Ask a man at the post office if Mrs. Kent is your friend," was the reply, and then one of them demurred at such d—n nonsense, as he called it: and that ended the talk for ten minutes, I should think.

I now start to go to Albany with Mr. Haver and another gentleman, to learn something of my things, and if it will be best for me to go West, or what to do. Those three ruffians swore by all the solemnities that could enter the mind, that they would individually take my life before I could possibly be in New Bedford twenty-four hours.

I feel to thank God that I am alive, and I want to trust fully in Him who is the wise disposer of all events, and at the same time I do not wish to be rash and throw myself into the arms of destruction.

I am some unwell, and that must be my apology for such poor writing. I send my respects to your family, and all my friends. I don't forget them.

Respectfully yours, GARDNER DEAN.

HON. RODNEY FRENCH, New Bedford, Mass.

P. S.—I heartily thank you for your trouble. I see by a paper, bought here last eve, that you have been to much trouble for me; do write immediately on the reception of this, to Schenectady. If I stop all night at Albany, since I have told my name and how I was brought off, I shall be murdered.

TUESDAY, Jan. 3, 1854.

There was a great call for the *Standard* of yesterday, containing Mr. Dean's statement. 900 additional copies were printed to supply the demand.

SATURDAY, Jan. 6, 1854.

Gardner Dean's statement.—Since the publication of Mr. Dean's statement in relation to his disappearance from this city, Messrs. Josiah S. Bonney and Franklin Jenney have been engaged in an investigation of the affair. They have furnished us with the following, which we lay before our readers, supposing it to be a matter of general interest. So far as the statement now offered is connected with Mr. Dean's account of the route that he took after he left the woods at Assonet, it goes to confirm it. Mr. Dean accompanied Messrs. Bonney and Jenney on their tour of investigation.

NEW BEDFORD, Jan. 6, 1854.

We, the undersigned, have heard many stories in relation to the singular disappearance of Mr. Gardner Dean, and that he was in the city on the Thursday night of Dec. 15, 1853, and that he was seen to pass by Smith's Mills, on Friday morning. But after hearing his story where he was on that morning, we went and found, by the following, that his statement is true.

Mr. Dean came to the Taunton Hotel, about daylight, Friday, Dec. 16, and wished for a carriage to carry him four or five miles, which was furnished (and one dollar charged him), which he paid. One of J. A. Wood's men, landlord of the hotel, who went and drove the horse, was asked if he could identify the man he carried on the 16th. He said he could. He was then asked what horse and carriage he took. He said a horse we call "Charley," and a chaise. He was then asked to step in the next room and see if the man was there. He went, and said, "This is the man," pointing to Mr. Dean. There were some five or six other men in the room at the time, and Mr. Dean recognized him as the man who carried him in the chaise. The man said that Mr. Dean appeared very cold and looked sick, but did not look nor act like a crazy man. Mr. Dean drove the horse himself about one mile, while the man with whom he was in company ran, being very cold. The man says: "When I left him he gave me two three-cent pieces. He did not appear to have much money."

We next stopped at the house of Abel Burt, who lives on the stage road from Taunton to Providence. His son-in-law, Mr. V. Hodges, says that "This man (Gardner Dean) stopped at the house,

while I was loading my wagon for Providence. He asked me if I was going this way, pointing towards Providence. I told him I was. He asked me if I would carry him. I told him I would, and that he had better go into the house until I got ready, and he went in. When he came out of the house, he said, 'They tell me there is a stage passes on this road, and I will go on.' I passed him some nine or ten miles from my house, afterwards, on the road."

Mrs. Burt, wife of Abel Burt, says she "recognized the man, Elder Dean, as the one who called at her house, Friday, Dec. 16th, she thinks, and inquired about schools. I told him we had one good schoolma'am, and her name was Hannah Dean, and I did not expect we should ever get another so good a teacher. When her name was called he seemed to be in a hurry, and said: 'I will be going.' I told him there was a stage passed this way, and he started immediately."

We asked Mrs. Burt how the man appeared. She said: "He appeared some frightened, and I took him for something more than a schoolmaster, and he looked fatigued and as though he had been sick."

We now passed on seven and a half miles, to the town of North Rehoboth, to the store of W. D. Jones. We went in and asked Mr. Jones if he recollected of a man stopping at his store some three weeks ago, who asked permission to warm himself. He said that he did. We then asked him if he could recognize the man if he should see him. He said he thought he could. We then called Elder Dean into the store, and he immediately recognized him to be the man. We then asked him

(Jones) if he did not, while Mr. Dean was warming himself, buy some combs of a peddler. He said that he did. He then referred to his books, and found the date to be Friday, Dec. 16, 1853. We then asked him how Mr. Dean appeared. He answered: "He appeared as rational as any man. The peddler of whom I bought the combs asked Mr. Dean to ride with him, as he wanted company; but Mr. Dean at first declined, and appeared some timid, but finally, after being asked the second time, he got into the carriage."

We now pass on to Pawtucket. Carpenter & Colwell say: "This man (Mr. Dean) came into our store on or about the 16th of December, 1853, and exchanged his hat for a dark-colored plush cap; we did not see him have much money with him, and we saw nothing but that he appeared perfectly sane." They identified the cap as coming from their store. We then asked for the cap, and they found it, and Mr. Dean purchased it and wore it to this city.

FRANKLIN JENNEY,
JOSIAH S. BONNEY.

TUESDAY, Jan. 10, 1854.

We publish the following from the Portland *Argus*, which, it was alleged, stated that Mr. Dean left that city in a mysterious manner, at his instance. Mr. Dean has written to the *Argus* in relation to the matter, which has called forth the following article in that journal:

"When the Rev. Mr. Dean so mysteriously disappeared, at New Bedford, we remarked that if it were the same Brother Dean who once figured somewhat in Portland, he would "turn up" again.

We ventured the prediction, with Christianlike desire to comfort the afflicted people of the city of New Bedford, who were dragging their ponds and prowling about marshes for his dead body, to say nothing of the expense of an extra police, \$250 reward, and great public meetings. Predicated upon the fact that their Mr. Dean was our Mr. Dean, we felt safe in mingling the 'oil of consolation' with the whale oil of New Bedford.

"This act of philanthropy has been cruelly misrepresented. Not a paper has quoted us correctly. For example, the Bangor *Mercury* says:

"The Portland *Argus* states that Mr. Dean once disappeared from that city in pretty much the same manner, and afterwards reappeared to claim \$3,000 reward that had been offered for him in the meantime.

"We never said any such thing. But even Mr. Dean, himself, is down on us. The Boston *Times* says that, since the gentleman's return to New Bedford, 'he pronounces the charge in the Portland *Argus*, that he left that city under suspicious circumstances, unqualifiedly false. He left the city in an open and public manner.' We didn't say otherwise."

By the above statement it will be seen that the Portland *Argus* never charged Mr. Dean with running away from Portland. These journals, therefore, which have stated otherwise, grossly misrepresent the *Argus'* statement. Mr. Dean is anxious to have the *Mercury* give the name of the clergyman in this city who informed the editor of that paper that he (Dean), left Portland in a private manner. The request is a very proper one, and the *Mercury* should give the name, now that the *Argus'* statement is proved to be a misrepresentation.

[For the STANDARD.]

A few reasons for believing the statement of Rev. Gardner Dean, as to his being abducted from New Bedford :

No. 1.—He has never, in his former life, been detected in falsehood or dishonesty, therefore common sense, as well as common charity, demand absolute proof that he has been dishonest or untruthful in his statement, which proof is wanting.

No. 2.—The general impression in New Bedford at the time of his disappearance that he had been foully dealt with, or carried off, which impression was so general as to cause the police, acting by authority, with hundreds of volunteers, to search the city and surrounding county, as is well known.

No. 3.—The utter improbability that he would peril his reputation, his calling as a Christian minister, and his character for truth and common honesty, by making a statement of this kind, unless founded in the truth, together with an entire absence of motive for such a course.

No. 4.—His apparent unconsciousness of guilt, which his whole manner and appearance indicate, and which is fully attested by those well acquainted with him, together with his willingness to come from Albany to New Bedford, the scene of his crimes, if we are to believe the reports that have been so industriously circulated against him.

No. 5.—The fact, which is well attested, that he had about \$90 with him, on the evening of his disappearance, which money was gone, and being sworn not to, or afraid to preach, and nothing better offering, he was compelled, notwithstanding the inclement season of the year, to cut wood for a subsistence, which fact is well attested by Mr.

Burt, and the fact that his hands were scarred and blistered, and his being exhausted with toil and excitement.

No. 6.—The fact that none of us know, unless similarly situated, and being put in peril of our lives, what we should do, especially if we may take his testimony at all in the case; that they had accomplices and a conspiracy so extensive that they could take his life at any moment that he should break his oaths with them, and also his statement that he was willing to do anything they might prescribe to save his life, and that he was so thoroughly possessed with fear that he never intended falsifying his oaths with them, and which he acted in accordance with, nearly up to the time of Mr. Burt's finding him.

No. 7.—The attempt of the editor of the *Mercury* (who acknowledges that he never was acquainted with Mr. Dean), to disprove his letter to the mayor, by finding fault with his manner of writing, without going into any of the facts or arguments of the case, as any one may see by referring to said article.

No. 8.—There is quite a general opinion that he was insane. Now the idea that he was in a rational state of mind on the afternoon of Thursday, rests upon the statement of a large number of persons, coupled with the fact that he was in his right mind at daylight on the morning of Friday, and continued so, as far as the investigations of Messrs. Bonney and Jenney extended, which facts are proved by the testimony of all of the persons with whom he had intercourse; that he could in the interim of a few hours imagine all that he says took place in his statement or letters to the mayor, is simply preposterous.

To conclude, we pronounce all the statements that have been circulated in the community to his discredit to be, at least so far as their originators are concerned, base and malignant calumnies, and call upon all persons to bring forward the proof of what they have repeated against him.

PHILIP H. HATHAWAY.

THURSDAY, Jan. 19, 1854.

We, the undersigned, after mature deliberation upon the reports industriously circulated about Elder Gardner Dean (having obtained his consent), think it a duty we owe him and the cause with which he stands connected, to extend an invitation to all, and to them only, who may have evidence sufficient to support any charge against his moral or religious character, to meet us, together with sixteen others, at Sears' Hall, No. 13 1-2 Cheapside, on Saturday evening next, Jan. 21st, at 7 o'clock, then and there to be heard.

JAMES TAYLOR,
CRANSTON WILCOX,
JOSIAH S. BONNEY,
FRANKLIN JENNEY.

MONDAY, Jan. 23, 1854.

Meeting in relation to Mr. Dean.—The friends of Rev. Gardner Dean held a meeting, at Sears' Hall, on Saturday evening, for the purpose of hearing any charges that might be preferred against that gentleman's moral or religious character. No person appeared against him, although the invitation to do so was made general through the press. The committee having the matter in charge are preparing a report, which will probably be published in the *Standard* to-morrow afternoon.

THURSDAY, Jan. 26, 1854.

The report of the committee on Elder Dean's case, which was to have been published Tuesday, was delayed, as the report was not ready till to-day.

REPORT.

We, the Committee, assembled in an ante-room of Sears' Hall, according to appointment, and organized by appointing Josiah S. Bonney chairman, and Philip H. Hathaway secretary. The chairman then remarked that the object of the meeting was to listen to and examine any charge or charges that might be preferred against Mr. Dean's moral and ministerial character, and called upon any person who had any charge to make, or any proof to offer, in relation to reports or stories that had been circulated, this was the time and place to bring them forward, stating it was not simply Mr. Dean's character as a man that had occasioned this meeting, but he considered he had been useful as a Christian preacher, and that the cause of Christ, which was to him (Mr. Bonney) of more importance than any other consideration, would suffer by his being embarrassed in his ministerial labors by these reports. After waiting, and no one preferring any charge against him, Rev. James Taylor remarked that from what he knew of Mr. Dean's character, he did not anticipate that any one would bring any proof of anything against him. Mr. Taylor also stated that he knew of his having a letter from a conference of churches in Ohio, speaking in the highest terms of his Christian and ministerial character, and recommending him to the fellowship of the churches wherever he might travel, and that said letter was taken at the same

time he was robbed of his money, watch, etc., according to Mr. Dean's statement, and he was anxious to do what he could to replace it. After a discussion of the subject in connection with Mr. Dean's letters, a sub-committee was appointed. The committee then adjourned to Wednesday evening, to prepare resolutions, and to act on whatever the sub-committee might bring before them.

The committee having assembled, according to adjournment, adopted the following preamble and resolution:

Whereas, No person appearing against Rev. Gardner Dean, at the meeting appointed for the purpose, and after a careful examination of the reports circulated in the community, we would state that our confidence in his moral worth and integrity remains entirely unshaken, and express our deliberate conviction that the reports were of a libellous and slanderous character, originated by enemies, for the purpose of injuring him in the confidence of the community; therefore,

Resolved, That we cordially extend to him the hand of sympathy and confidence; and also recommend him to the regards of Christians of every name; and more especially do we recommend him to the Christian fellowship and confidence of the denomination with which he is now more intimately connected, and trust that churches of the communion in every part of the country will continue to receive him as a Christian brother and preacher, feeling assured that no confidence reposed in him will be misplaced, which is in his power to prevent.

JOSIAH S. BONNEY,
BENJ. GAGE,
EBENEZER KEENE,

WILLIAM S. COBB,
PHILIP H. HATHAWAY.
FRANCIS HARRISON,

REV. JAS. TAYLOR,
CRANSTON WILCOX,
JOHN TAYLOR,
WILLIAM MILLER,
ABEL ANDREWS,
SQUIRE SANFORD,
SQUIRE GIFFORD,
LORENZO DAVIS,

FRANKLIN JENNEY,
THOMAS SANFORD,
CHAS. SEARLE,
JOSHUA B. ASHLEY,
BENJ. T. SANFORD,
WILLARD SEARS,
CAPT. OBED SHERMAN,
THOS. DURFEE.

THURSDAY, Feb. 16, 1854.

We have been shown a letter, signed by a large number of the most respectable citizens of Crawford county, Pennsylvania, and dated February 6, 1854, which speaks in the highest terms of Rev. Gardner Dean, who is well known in that section of the country. Those whose names are appended to the letter, say: "We know nothing against his moral or ministerial character, and we believe that the reports growing out of his family difficulties, that have been so industriously circulated by his enemies, are utterly false."

We have been requested to publish the following certificates of Mr. Dean's standing among the Masons and Odd Fellows in Pennsylvania:

[L. S.] I. O. O. F. OF THE STATE OF PENN.

Spring Valley Lodge Room, Feb. 7, 1854.

Whereas, Having received intelligence of the recent abduction and robbery of our worthy Brother, Gardner Dean, and being desirous of tendering to him our warmest sympathies; therefore,

Resolved, That we have unshaken confidence in the character and integrity of our worthy Brother, Gardner Dean, and do most cheerfully recommend him to the fellowship and protection of the brethren of this Order wherever he may travel.

A. H. BUTLER, N. G.

HIRAM JOHNSON, Sec. P. T.

Whereas, We, the brethren of Western Crawford Lodge, No. 288, A. F. Masons, having received intelligence of the recent abduction and robbery of our worthy Brother, Gardner Dean, and being desirous of tendering him our warmest sympathies as his brethren of the Masonic Fraternity; therefore,

Resolved, That we have unshaken confidence in the Masonic character and integrity of our Brother, Gardner Dean, and do most cheerfully recommend him to the fellowship of the Brethren wherever he may travel, as a worthy Brother, tried and true.

LODGE ROOM, February 6, 1854.

CONNEAUTVILLE, Crawford Co., Penn.

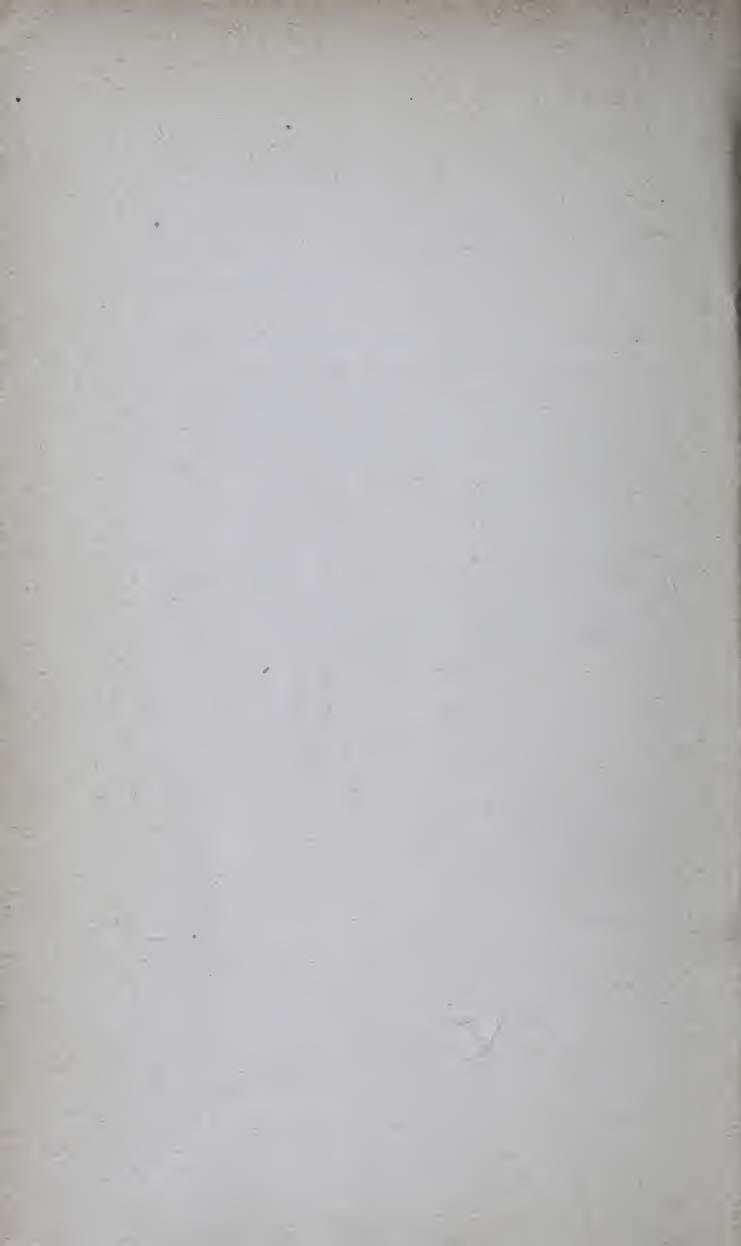
AMMI BOND, W. M.

[L.S.]

H. A. BILLINGS, S. W.

A. P. FOSTER, P. W.

Attest: L. R. KLUMPH, Secretary.



EXPERIENCES AND INCIDENTS

OF

REV. GARDNER DEAN.

(CONTINUED.)

Kind reader: I imagine that you have now thrown down the book to resume reading at some future time, if ever, and say within (or without, if you are in company): "Why did not Gardner Dean, on his release from these abducting robbers, have them arrested, or at least seek to bring them to punishment?" My answer is simply this: either the concoction of drugs and liquor that I was compelled to drink, on peril of my life, or the dreadful oaths that I had taken never to expose them, or the fear that they would put me to some shameful death, or all of these combined, kept me silent two weeks. In less than an hour after I said, in tears, to Mr. Wm. Haver and family, "My name is Gardner Dean; I am a minister, stolen out of New Bedford," I was sorry, and felt that I would soon, in some way, be horridly put to death by them or their associates. Such was the deep

anguish of my mind that it was a relief in some measure to chop cord-wood, some over a cord of hard wood per day. It will be remembered that I was preaching every evening at the North Christian church, at the time of this season of threatening letters and smutty slander that culminated in my abduction and robbery. The reason of an appointment at Allen street was because the choir of the North Christian church had a weekly rehearsal, preparatory for the Sabbath. The week previous to my abduction, on the same evening of the week, I spoke at the City hall, on temperance, for the same reason, not wishing that the protracted effort should militate against the singing interests of the church and society. One Annie Moore, of unenviable reputation, wrote me, as one feeble and distressed, to call at room No. 64, Parker House, as she wished much to see me. I went, taking with me a son of Rev. Mr. Howe, and though at the door of her room we heard footsteps within, my rap was unnoticed. I received another letter to come alone; that she knew my generous nature, and would be moved to hear the story of her wrongs and sorrows.

I then engaged Brother Benjamin Smith, son of Rev. Isaac Smith, to go into the sitting-room at the Parker House five minutes before seven, and entering the room, so that I could deliver a word to room 64, by the window, and that I had come alone and would see her in the sitting-room. As

she put in an appearance she looked at Smith, in his painters' dress (it being mid-day), with a confused scowl, and turned her frenzied eyes on me and said: "You sent word to my room that you came alone, you God d—d clerical liar!" My answer was: "Mr. Smith came before I did; now shame the devil and tell me who has hired you to have me published to the world as holding a protracted meeting evenings, and by day visiting a notorious keeper of a fancy-house at room 64, Parker House." She said, as she left the room in double-quick time, "You go to h—l." Two days after this I was abducted. I like this city, and I live in a pleasant part of it, No. 44 Parker street.

But I know that the same spirit lives in this city that lived in it thirty years ago this coming December. I fear it not, for God has given me assurance, in prayer, that neither the thistle blow aristocrat on the one hand, nor the drunken, gambling brothel scum on the other, can again deprive me of my rights and citizenship of, on the whole, no mean city.

I don't think I should have been abducted if my low, Satanic enemies could have had their stool-pigeon work to their liking and plans at room 64. It affords me pleasure to know that the Parker House now (1882) is a good home for either permanent or transient guests. The present landlord, Mr. Brownell, is a true gentleman, and keeps an excellent house.

If not in strict chronological order, I now will speak of the good meeting at the "Hub;" not forgetting the kindness of the late Hon. Rodney French, and the entire city government of 1853, and the many gentlemen who spent time and money in search of me. I also thank that large company of true-hearted men and women, and many blooming youth, including many children, who have ever stood by me through good and evil report.

I was robbed of nearly one hundred dollars in cash, a gold watch, and a first-class overcoat. On my arrival in this city, in great fear and trembling, Andrew Robeson gave me a superb overcoat, far better than I had ever worn before. The ladies of New Bedford gave me an elegant \$100 watch, and the people of Mattapoisett, through the Rev. John W. Hunter, invited me to come and assist in a union protracted meeting, which was marvelously successful, sixty persons coming forward for prayers in an evening. The fruitage of after years showed that it was a work of divine grace.

Thanks to these people for their generous contributions, which made up the loss caused by my abduction.

I found Rev. E. Edmunds to be a pleasant man to hold a protracted meeting with. He was pastor of the Christian church, Sea and Summer streets, Boston. He and his wife gave me a hearty welcome

to their good Christian home. Several found the Lord and united with the church, and were baptized by the pastor. During the meeting, which continued about three weeks, and near the close of the same, I preached from the text, "Run, speak to this young man."—*Zech.*, 2 : 4. Brother Royal P. Barry, in charge of the Book Concern and a very exemplary member of the church, went from store to store and spoke to business men of Christ. The evening before I left, I preached from the text, "Set thy house in order, for thou shalt die and not live."—*Isaiah* 38 : 1. At the conclusion of the sermon he said that that met him, that he soon would die; and he faithfully exhorted all to be ready to meet God. In a few days he died, and was much lamented.

In the year 1865, Rev. W. B. H. Beach invited me to labor a few weeks in South Westerlo. Here we saw a good revival. Deacon James Green and his devout family, and many others, labored efficiently for the spread of Gospel truth. By the invitation of Rev. Warren Hathaway, I preached several times at Medway, and enjoyed his hospitality and cheerful home. During the Winter of 1866, by invitation of Rev. Mr. Pitman, I preached the word at Locktown, N. J., and we were blessed with a revival of God's work.

In the Spring of 1866 I accepted the pastorate of the Milan Christian church, Dutchess Co., N. Y., also the Christian church, Pine Plains. In these

two interesting fields I was assisted by Rev. Henry Brown, of Freehold. Ephraim Herrick, of over eighty years, was one of the converts at Milan. Brothers R. Case, Lamoree, Henry Crandal, Deacon Boise, Westfall, Wiley and many others were deeply engaged in building up the Redeemer's kingdom. Quite a number were hopefully converted unto the Lord. At Pine Plains the work extended mostly among the young brothers. Uriah Hicks, Jeptha Wilbur, Geo. Hicks, Benj. Wilbur, Samuel Hicks and others, were all of one heart to see the glory of God in the salvation of souls. Brother Brown was possessed of a heavenly watering gift, and at the same time so seasoned and expounded the word of God, that those most advanced in Christian life were edified.

From this field of so many friends, I was called, in the Spring of 1868, to Westport, Bristol County, Mass., the endeared vicinity where I first gave my heart to God. Two brothers of blessed memory that I baptized that season,—Chas. Mosher and Joseph Briggs,—sleep in Jesus. And since that time, Hon. Wm. B. Trafford has fallen asleep in Jesus. Geo. and Elijah Lewis, and all this family, have done much for the cause of God.

Not only did Bro. Trafford give money freely, but he stood up for Jesus and, with a tender, inviting voice, entreated all to come to the Savior. He and his family always kept open doors for the people of God.

Brother Henry V. Davis, who sleeps in Jesus, and many others, of all denominations, rejoiced in his Christian home. Brothers Zaccheus Gifford and wife, Pardon Simmons and wife, Ephraim Macomber and wife, and many others, have died in the hope of glory.

At the head of the river, and vicinity, Deacon Benjamin Tripp and wife, William Taber and wife, W. Cornell, and further south, Isaac Snell, and many more, all died in faith, looking for the glorions appearance of the blessed God and our Lord and Savior Jesus Christ.

The people still further south, at the wharf, also miss Rev. Gideon Tripp, and Daniel and Abner Tripp, faithful men of God.

Through the influence of Rev. J. C. Holbrook, I received a call to the pastorate of the Congregational church of West Greece, Monroe county, N. Y. This pastorate of three years was crowned with the blessing of God. It being only two miles from the Christian church of Parna, I exchanged with Rev. Mr. Dunlap, and also with his successor, Rev. Mr. Burgdorf. The Congregationalists thought very highly of these preachers, and also held the Christian church in much esteem. The exchange with Rev. A. A. Lason was also pleasant. Rev. J. R. Hoag delivered a lecture of much interest, and was well paid for it. Dr. S. B. Bradley, Wm. Murray, J. Pease, S. Beebe, E. S. Castle, P. Filer, and many others, and Brother W. Chase, of the

Christian church in the same vicinity, will ever be kindly remembered.

From West Greece I received and accepted a call to the Congregational church at Harpersfield, Del., N. Y., and served a pastorate of three years. Several here found the Lord precious, and some united with the church. This church, though small, owned a good meeting-house and an elegant parsonage. Deacons Joseph Hubbard and E. G. Beard were both spiritual and temporal workers, and the same is true of Sister Harriet Wade. John Gaylord and family, Dr. Hubbell, A. Vandusen, and others, were faithful and true. R. D. Baird, Newton G. Peck, and Daniel Gaylord, although not members of the church, were generous in its support. Mrs. Maynard cheerfully aided in making up the needed funds. Her brother, Charles Merriam, and Stephen Vandusen, Esq., of the M. E. church, were ready for every good work. Brother John Bell, of the U. P. church, was generous and faithful. M. S. Wilcox, Esq., and wife, of Jefferson, Scho. Co., also aided the good work of the Lord. My acquaintance with Rev. E. L. Richards, of the Presbyterian church, of Stamford, and also of Rev. O. R. Bouton, of the M. E. church, was pleasant. The heart goes back to this and other fields of labor, throbbing with emotion and prayer, that the Lord, in his great love, might continue his loving kindness and save many. Oh! that the prayers of Mrs. Newton G. Peck, Mrs.

Daniel Gaylord, Lillie Wade, Jonas Todd, and others, who sweetly sleep in Jesus, might be answered in behalf of all the people. My membership with the Ontario Association and in that of the Delaware and Oneidia Association was very helpful to me.

In the Winter of 1880 I accepted the pastorate of the Spruce Street Christian church, New Bedford, Mass., and saw some revival, and several joined the church. Brother Loum H. Faunce, the superintendent of the Sabbath-school, and also Brothers B. F. H. Reed, R. E. Macomber, James Tripp, Daniel Jenks, Hezekiah Freeman, John Chase, Herbert Potter, Deacons Thomas and Dyer, and sometimes Joshua Ashley and Ambrose Luce, and others; Sisters Parker, Landress, Adams, Taber, and others. The above named brothers and sisters, in union with many others, by their zeal and readiness to work, gave much interest to the social, prayer and conference meetings. Miss Annie Freeman, the organist, was faithful and at her post, let it rain or shine. In the dawning of the Summer it was my lot to baptize, at Pope's Island, in company with Rev. S. Wright Butler, several happy souls. Brother Butler's loud and musical voice, with the good singers of the North Christian and Spruce Street churches, held the large congregation in a spell of heavenly enchantment.

In the Autumn of 1881 I supplied the pulpit of the Christian church at Perry Hill, Acushnet. The congregation was not large, but attentive, and highly appreciated the preached word of life. The removal by death of Deacon John Perry and wife; Deacon Brownell Tripp and wife, Capt. Mason Taber and wife, George and Ellis Mendal, and Sister Ellis, has made a great change in that community. The labors of Elder Wood and Faunce Greenwood, and others, are kindly remembered by the people. Among the good workers, temporal and spiritual, are Garrison G. Blackmar, William Jenney, George W. Hathaway, Bros. Whitney and Eldridge, Mrs. A. H. Snow, Mrs. Henry Allen, Mrs. William Hall, Miss Eldridge, Miss Emma Taber, Martin Gammons, and others. They have a commodious and substantial meeting-house (paid for), and have always bestowed temporal things to those who have imparted to them spiritual things.

Now, this Summer of 1882, I am supplying the pulpit there at 2 o'clock P. M., and at Cannonville, New Bedford, at 7 1-2 o'clock P. M.

The meeting at the latter place is quite well attended, and the testimonies of H. Freeman, R. E. Macomber, and others, are listened to with deep interest. Jacob Chase, Superintendent of the Sabbath-school, and Mr. Brownell's wife, are good helpers in the work of the Lord.

In the Winter of 1881 and 1882 I preached at Assonet Neck, Berkley. The meetings here were

well attended. Benjamin Luther and wife, Mr. McGuire and wife, Mr. Peirce, and John Boise, and others, were much engaged. The singing of Bradford Hathaway, Sister Peirce and others, was always appropriate.

Not the least of my joy in this vicinity was the welcome to the Friends' meeting, in Freetown, near Berkley, by Brother Obediah Chase and others. Truly, we sat in the heavenly places. Job Dean, of the Fall River Christian church, lives near, and there we found a welcome home; also to David Hoxie's, Samuel Cudworth's, and, with all the above named and many others. At the Forge, one mile east of Assonet Village, the Sabbath evening meetings were crowded. Good singing, led by Miss Gardner, D. Hix Cudworth, H. Clark Peirce, Dunham, and many other brothers and sisters, who were full of heavenly zeal to serve the the Lord. Some meetings one mile south of Assonet, at the Crystal Bleachery, at the boarding-home of Brother and Sister Booth, were of a deep interest. Rodolphus Clark, and many others, did not forget to give money to the preacher, that he might provide things honest in the sight of all men.

MEMORIES OF THE PAST.

In 1861, when pastor of the Christian church of Washington, Erie Co., Pa., I enlisted, with a large number of my acquaintances, in the 83d Regiment Pennsylvania Volunteers, Col. J. W. McLane com-

manding. The regiment was encamped at Pittsburg most of the three months of its enlistment, guarding the government works of war defence.

We held unusually good meetings in rear of Camp Wright, and many sought and found a Savior. Previous to my leading into the water a soldier of the 10th Pennsylvania Regiment, that they called Matt, he said to his comrades, in a clear and loud voice: "When I enlisted for the war my dear sister that is in Jesus, said to me, 'O Matt! what will you do in the battle of war, with no Savior to look unto for salvation?' I could not answer her, and I may never see her again in this world; and if any of you ever see her, tell her I shall ever be true to the flag of our country and the dear flag of the cross."

As I led him up out of the water of the Alleghany hundreds of sweet voices sang the hymn, "Am I a Soldier of the Cross." Having served the three months of enlistment, at the call, on the 15th of April, of our dear martyred Lincoln for 75,000 men, I received an honorable discharge from the service. I then wrote to the *Herald of Gospel Liberty*, asking prayer that I might have at last an honorable discharge from the gospel ministry at the close of life.

Soon after being mustered out of the service I gave lectures in the North on the importance of enlistment to cut short the war by overwhelming numbers. At Spring Corners, Pa., after a lecture,

one hundred enlisted from that vicinity. It was my lot to give the welcome speech to Gov. Curtin, at Waterford, Erie Co., Pa. Wherever the Governor stopped, and said a few words of patriotic cheer, a new inspiration of hope and courage came over the community. He was a fluent, eloquent speaker, and highly esteemed and beloved by both soldiers and citizens.

In the Autumn of 1846, Rev. Ebenezer McDowell and myself lectured on temperance one month in the city of Cleveland, O. About one thousand persons took the pledge, and twenty-five liquor dealers gave up the business. We were sometimes knocked down, and sometimes had a coat torn off, and I had my left wrist broken.

We lectured at Buffalo, Tonawanda, Detroit, Mich., and other places, with much apparent success, to large congregations. The volunteer singers in all of these places did much to increase the attendance and general interest. The words of those who had suffered by drunkenness, and had resolved on a better life, were always listened to with deep interest. Said one: "Once I was worth five or six thousand dollars. I became a confirmed drunkard, and now do chores, sometimes going without both victuals and drink." A young man said: "I kept one of the worst places in Toledo, and did much harm. Oh! pray that I may be good." A truckman, at Detroit, said: "I used to have a hand-cart to carry baggage, and do little

jobs with, and I often got drunk; but I quit, and now look at that \$200 horse and nice dray, and I have a nice house and lot all paid for. So much for reform; and our home is one of the happiest in the world."

In every new field of lecturing Rev. E. McDowell would tell the story of his conversion, substantially as follows: "I was brought up in Canada. At the age of sixteen I went home one night very drunk, and my mother came up to my chamber; and, as I lay in bed, with face down in the pillow, she leaned over me, and said, as I felt her tears on my neck: 'O Ebenezer! am I the mother of a drunken son?' and then she went down stairs. I grew mad, and resolved to leave home forever, the next day. The morning came; I went out and cut a hickory cane, and tied up my clothes in a handkerchief, and said to my father and mother, 'I am now going off, never to come back, and I never want to see either of you again.' My father said: 'Ebenezer, you have been going on from bad to worse for some time, and I am sorry for you. It is not your work, although I know you are stout and could help us much in our old age; but the favor I ask is that I may pray with you, now, before you go.' With his hands on the back of a chair, he commenced. In my father's prayer I heard the words: 'O Lord! Ebenezer may die among strangers, and no father or mother to care and watch over him. And Oh! the worst

of all is, Ebenezer a drunkard, and can he have no part in the kingdom of God?' I then wanted him to stop praying. I thought what a good, noble and courageous father, and what a good and loving mother I had. I laid down the bundle of clothes and said, when father stopped praying, 'Father, you and mother are all right, and I am all wrong; do pray the Lord to forgive and save me.' And I knelt, and the Lord did abundantly pardon me of all my sins. And by the grace of God I continue unto this day a witness for Jesus."

I have known many quick conversions. A very hard man, in Connecticut, forbid his daughter of twelve years the privilege of praying on or about the premises. She continued to pray, and he listened in the barn and heard her say in prayer: "O Lord! I love my pa; do change his heart and save him; if he knows I pray he will whip me, but Oh! save him!" The father called her out, with a trembling voice, and said, as she came out: "Dear and sweet daughter, pray for your ungodly father." And he soon rose from his knees a happy convert to Jesus.

Not far from twenty years ago, at Searsburg, N. Y., I saw a man take his wife by the hair of her head and drag her from the anxious seat out of doors, in the dead of Winter, but he soon was a happy soul in Jesus, and, at his house, by his request, I joined with him and his wife in prayer, and he was faithful to God. Rev. W. O. Cushing,

a faithful servant of the Lord, a few years after this, when pastor of the Searsburg church, wrote me about the faithfulness of this same man.

THE COWS IN THE CORN.

About the year 1862, when holding protracted meetings, by the invitation of Rev. John Taylor, of Westerly, R. I., the idea possessed me, when preaching a sermon, to awake a man who was soundly sleeping, three or four pews from the pulpit. So I told the following story: "A young man of sixteen summers had found the love of Christ to be precious to his soul, and said to his pious father, 'Why did you not tell me how good religion is?' Said the father: 'My dear son, I have been telling you about it all my days.' The son answered: 'Why did you not speak as when you say, 'The cows are in the corn'?' " I said it in my loudest key-note, and the sleeper arose in fright, with hands up, and turned completely round in his pew to learn what had happened. The congregation exploded with uproarious laughter, and Brother Taylor jammed his handkerchief into his mouth to stifle mirth, and became red and purple in the face. Capt. Kean was struck under powerful conviction, and was born of the spirit at 8.30 the following evening, which was the first fruit of a powerful reformation. I preached thirty consecutive evenings, and had no public contribution for

my remuneration. The day I bid farewell to Westerly, Brother Taylor took me into his buggy, and in the good-bye hand shaking, some would leave in my hand one, two, three, four and five dollars, which amounted to over one hundred dollars in cash. The donation that followed this revival, for Brother Taylor, as pastor and sexton of the cemetery, amounted to several hundred dollars.

Brother Taylor was a weeping preacher. He had powerful lungs, and a genuine Yankee nasal twang, that was far more agreeable than offensive. When walking pensively, in the Winter, in his fine broadcloth cloak, he looked dignified, spiritually unearthly and solemn. He now sleeps in Jesus.

“Tranquil in the midst of alarms,
Death found him in the field ;
A veteran, resting on his arms,
Beneath the red cross shield.”

ANECDOTE PREACHING.

While the Lord blessed the preached word in the bounds of the Western Christian conference, not far from the vicinity of Ashtabula, O., say twelve miles south, in an evening meeting, at a school-house, I saw fit in a sermon to relate the following anecdote, to rebuke, in some respects, those that would be ready to speak in meeting and live bad lives ; and also to show that sometimes an unconverted man's testimony was over-ruled by the Lord for good :

“There was a man, in the State of New York, who was very fond of a little rye; and he said to his wife, ‘I’m going to meeting, to-night, and speak.’ Said his wife: ‘Oh, don’t, daddy; you have been drinking some toddy to keep out the heat, when you was digging taters; and then it would be just like old Deacon Henry to call on a magistrate. Oh! don’t go to-night.’ ‘I shall go; and if old Peters speaks, I shall speak, for I can prove by the Hotchkiss that he has stolen some turkeys and sold them to the hen man, this forenoon; and if he speaks, I’ll speak.’ True to his word, he went to the meeting, and, during the good meeting, Peters spoke, and wound up his testimony with the following words: ‘Oh! that I had the wings of a dove, then would I fly away and be at rest.’ ‘Wouldn’t turkeys’ wings answer all purposes?’ was the short, stunning speech of his neighbor, that never was known to speak before or since in a religious meeting.” As I related the above the congregation seemed to explode with laughter.

That night I homed with Deacon Luke, and he said the turkey wing story hit the minister’s son, for Jim or Bill had of late been stealing turkeys. I said to Brother Luke, “I am sorry, now, that I happened to tell that anecdote, for I have notes to the amount of \$90, against Rev. O. B.” “How did that happen?” “It happened in this way: Said the man that I bought the notes of, ‘Now, Elder Dean, as you are on the way to hold a pro-

tracted meeting at the Bulles neighborhood, I want you to buy these notes, for Elder B. will pay you, as you are a brother minister, and I want to help you, and so will make a discount.' So I paid down the cash for the notes, and will go, to-day, and see Brother B." I did, and as I told my business, Elder B. said: "I am sorry, Brother Dean, you bought those notes against me. I shan't pay them, and you cannot get anything by law, for I have taken the benefit of the act." Said I to him: "Was it one of the Acts of the Apostles?" Said Sister B.: "Don't talk about the Acts of the Apostles, you going round the country shaving notes. It was bad enough for our son to steal the turkeys without you twitting about it last night in meeting." I assured her that the theft of her son was unknown to me when I told the story, and was sorry that I happened to tell it. By threatening to bring Elder B. before the conference, I succeeded in getting for the notes a blind horse, valued at \$45, one-half the face of the note. I sold the horse and a buggy for a note to run two years, the amount being about \$100. Said note I sold to Rev. S. H. Morse, for cash, and when I was abducted, I was robbed of that money. For a long time I felt but little inclined to tell stories when preaching.

During my pastorate of the church on the corner of County and Allen streets, New Bedford, I

agreed on an exchange with Rev. William Shurtleff, of Providence, R. I. I arrived in due season, on Saturday night, and on Sabbath morning called to see the family of Brother S., and lo! he stood at the glass, shaving, and said: "Brother Dean, I am glad to see you; but you have made a mistake in the Sabbath. Next Sabbath is the day of our exchange." I immediately drew from my pocket a memorandum, and convinced him that the mistake was his. He said it was all working right. There was a good sign of a revival in his church; and as it was impossible for him to drive to New Bedford, he would have the pleasure of hearing me preach, and the mistake could be explained when I went back to New Bedford. My hurried answer to him was, "I will go now and explain." He said, "There is no chance—no cars running to-day." I bid him good-bye, and went to the depot, and engaged two strong sons of the Emerald Isle to take me, with all speed, to New Bedford. I arrived as the bells were tolling the people into the churches, and a quick-moving hack conveyed me to the church in time to explain, and also preach the word.

While explaining, I cheerfully informed the congregation that by the kindness of two members of the Roman Catholic church, I had been conveyed back to the city on a hand-car, without money and without price. As I arrived at the depot I handed them a five-dollar bill, and they refused to take it,

and said I was welcome for the ride. It occurred to me that they expected a more generous offer on my part, and I then handed them ten dollars, and they refused it. I then said, "You must take pay for this hard work for me. I am having good pay, at the South Christian church." They assured me that it would be wrong for them to take money for the ride that they had given me. Brother Josiah Bonney said: "I do not know of any Protestant brothers that would do any better than that for a Catholic priest."

Whenever my mind reverts to Dr. Channing's "Essay on Fenelon," I am reminded of the hand-car ride, and those kind brothers.

CENSURED FOR QUOTING SCRIPTURE.

In the year 1847 or 1848, about the time that President John Q. Adams died, I was preaching, with good success, in the State of Pennsylvania, at Powerstown. I was invited to pronounce a eulogy on the life of Adams, and did. Rev. J. E. Church, of Spring, offered prayer, and in that prayer he said: "May our brother open his mouth wide, and Thou wilt fill it." In this way the text became a theme of thought. In about four weeks after, when holding a protracted meeting, and during the season of testimony, a pause came. I said, in a full, round voice, "God cannot lie, and he has said in his holy word, 'Open your mouth wide and I will

it.' ” A very tall man arose and opened his mouth more widely than anything of the kind I had ever seen. His countenance looked firm and hopeful, and a large congregation looked expectant and earnest to hear from the unconverted tall man that had no palate. When about three minutes had passed away, his countenance seemed to change to a pale, despairing sadness, and he resumed his seat without saying a word. At the close of the meeting his wife gave me an invitation to call on them the next morning without fail. I promised I would, and did. She received me and wept profusely, and as I was about to inquire the cause of her grief, her husband came in with a hard, angry look, and demanded the chapter and verse commanding one to open the mouth wide. I asked for the Bible, and I read to him the words found in Psalm 81, verse 10.

He said: “I proved that scripture, last night, to be one big d—d lie.” I kindly said, “Did you try to speak.” He, in a rage, said, “No! I opened my mouth wide, and you know it don’t read, ‘try to speak.’ Now what in h—l did you quote such d—d scripture as that for? you G—d d—d son of a b—h!” and he made for me. I am sure that neither before nor since did I ever make so quick time in shaking the dust from my feet.

ZEAL FOR THE "GOOD OLD WAY."

Near the banks of the "mighty Susquehanna," in an evening meeting, a brother and his three sisters sang a new and unusual song, paraphrased from the "Songs of Solomon." The repetitions of the words "Stay me with flagons," upset the devotional feelings of Father T., and he relieved himself as follows: "Wa'al, brethren and sisters, I've had cu'rus feelings in this meeting. My darter's second cousin has been visiting at our house. Wa'al, she lives in Chicago, and I'd hearn of how proud and stuck up they was in those big sucker cities. Wa'al, she told my darter Ruth, bless God! Ruth is here. Wa'al, she told Ruth, in grander churches, thet they had only four singers, and they called them a quartertet choir. My brethren, I don't want to hurt feelings, but I must do my duty. I promised God when I herd the joyful sound, when our brother was stretching out the doctrine to justification, that I would be faithful, and thanks be to God! I don't fear the face of Clay. 'Tother day, when I weaned my caf, I felt bad, and pitied the poor caf, because he could have only tu tets. Now, my brethren, and sisters, God knows I'm honest; I can't stand quartertet singing. Oh! dear me. Last Sunday, tu weeks, that high-larnt man red to us a paper sermont, and Brother Mucking-hopp's son, thet's ben off tu cademy, praised it up as though it were a power of preaching; but I call

all that larnt stuff quartertet preaching. Brethren, we want plenty of milk, that the children may grow and thrive. You know the postle says, 'The sincere milk of the Lord;'" and as he took his seat he commenced singing, in double-quick time:

"Oh ! happy is the man
Who has chosen wisdom's ways,
And measured out his span
To God in prayer and praise."

Sister Peters arose and spoke in favor of the testimony of Brother T., and wanted them "all to sing in the spirit, and live humble before the Lord. You know, my brethren, that Jesus rode into Jerusalem on a very long-eared animal;" and before she was seated, she sang in a sweet, loud voice:

"Keep your lamps trimmed and a burning.
Keep your lamps trimmed and a burning
For the end of time."

That ended quartette singing in that community.

A CHERISHED MEMORY.

Rev. Henry K. White, of Mattapoissett, was a young man of more than usual ability. We became acquainted a year previous to my becoming a Christian. He happened to be at home, for a night, where I boarded as a school-teacher. He was faithful in advocating the cause of his Lord and master; and when he sought, in a careful way, to

bring me to Christ, I kindly informed him that I had thought some of being a Christian, but for the present I had given it up.

After we retired for the night, he said this, that somehow caused much uneasiness to my mind: "Then, Mr. Dean, for the present you have given up loving or obeying the dear Savior of men." He could not have been much more than twenty years of age at his death. The last visit we had together was at Brother Parker's, and after tea we walked on the beach, and he said: "They tell me I shall get my health by going South, but they are mistaken. I am going South to die, and we will now take the parting hand, to meet in another world; and," said he, as he held my hand, "Oh! my dear brother, ever be faithful as a Christian and servant of the Lord; and in the happy world to come we will have more millions of happy years to enjoy together, than there are drops in the ocean or sands on the shore."

His beautiful and consistent Christian life is still felt where he was known, and this world was made better by his having lived in it a few fleeting years.

"No mother smoothed his dying bed,
No father watched with anxious eye;
No brother's hand supports his head,
No weeping sister saw him die.

“ But strangers closed his eyes in death,
When the last struggle set him free ;
And heard him, with his parting breath,
Say, ‘ Lord, I trust in thee.’ ”

THE SCRIP THAT HAS NO REDEEMER.

During our late war, in mid-Summer, I attended the anniversary at Meadville. I called and procured refreshment at a Dutch home. As I paid in scrip I remarked that it was not like Southern scrip. My host wished to know “ why ish it not like Southern scrip ? ” I replied, that the Southern scrip did not know that its Redeemer lived. He said: “ Mine Got ! I’ll get mine shot-gun,” and as he went for it and came toward me, I drew a revolver, and he said: “ You are a gentleman. I liquor sometimes ; ” and his frou, much frightened and excited, with her skirts tidily and highly pinned up, commenced singing :

“ Keep your lamps trimmed and a burning,
Keep your lamps trimmed and a burning
For the end of time.”

CHANNING.

In the year 1836 I saw and heard the celebrated Rev. Wm. E. Channing, D. D., at Fall River, at a meeting to commemorate the liberation of many thousands of slaves in the British Islands.

Wendell Phillips, a popular and rising young

orator, saw fit, in his eloquent speech, to denounce the opposers of freedom.

Dr. Channing was called for, and he responded, making the best speech that I ever heard. One statement in that speech I can never forget. "My enemy cannot harm me unless I drink of his spirit; when I drink of his spirit he has succeeded—he has poisoned me." His manner was easy, dignified and graceful; his articulation was clear, distinct and musical, while his countenance was sweet, venerable and highly interesting. It seemed to say to me, in the mystic language of love and wisdom, "Be wise and good."

In the year 1846, when studying a few months at the Meadville Theological School, I, with other students, conducted religious meetings in private dwellings and school-houses. It happened near Clecknerville, where so unusual an interest sprang up that the opposite spirit, in the form and style of bitter sectarianism, became warm and rampant. One evening, after I had preached from the words in John 11, 39, "The Master has come, and calleth for thee," the entire congregation were in tears, and some sobbed aloud. I immediately asked the congregation to rise and sing, "Come, ye sinners, poor and needy;" and from twenty to thirty came forward and bowed for prayers. As liberty was, as usual, extended for all denominations to join in prayer, song and testimony, it followed, of course,

that the meetings would have a diversity of gifts and manifestations. A very bitter sectarian saw fit to improve it, and he prayed with himself: "O Lord! thou knowest we can act the hypocrite and pick out good texts, and take the time-honored ordinance of burying the people in baptism, and so deceive the people. Oh! have mercy, mighty God. The whitewashed deists that deny the blood of Christ are deceiving the very elect. O Lord! O Eternal Jesus Christ! very God, and very man: if there is any good in these meetings we are very glad. But Oh! we awfully fear that the Devil has transformed himself into an angel of light. O Lord! we read, we should not take them into our houses, nor bid them God speed. Oh! they promise liberty, and they are full of corruption and dead men's bones. Oh! how they will scream in the day of judgment. Rocks and mountains fall on us and hide us from the face of the Eternal Lamb. Oh! have mercy. All this we ask for Christ's sake. Amen."

A MODEL SABBATH-SCHOOL TEACHER.

I well remember, although very young, the organization of the Sabbath-school in my native town, Berkley, Bristol Co., Mass. Rev. Thomas Andrus was the honored pastor of the Congregational church, the only church in the town. A notice having been given by the venerable pastor, from

the venerable and sacred pulpit, that I never dared to enter, even on town-meeting days (in that meeting-house I cast my first vote), a large number came together, and the school was duly organized. Oh! the memory of these bright and merry boys and girls. Among that number were: Job Dean, Storrs Andrus, Cyrus Hathaway, Susan Crane, Maria Andrus, Shepherd Newhall, William Babbit, Celia French, Joseph Burt, Phrona Burt, William C. Fox, Jabez Fox, Fanny Newhall, Sally Babbit, Elisha Crane, Shadrach Hathaway, Ebenezer Hathaway, Barney Fox, Sumner Briggs, John O. Burt, and if not at the organization, soon after, Charles D. Burt, Silas Burt, Rhoda and Nancy Dean, Walter Nichols, Franklin Dean, Abial and Daniel Crane, James Henzey. My father's farm was some over a mile from the meeting-house, hence the scrubbing of us children began immediately after breakfast. As the lower part of the farm lay within twenty rods of where the tide ebbs and flows, twice in twenty-four hours, we children had a strong drawing for the water and the beautiful shore of "Taunton Great River." Here could be seen the celebrated Dighton Rock, and in Autumn the best quality of wild or natural grapes grew in abundance. In the Spring the swamp apples had some attractions. But, on the whole, the desire to find sweet and beautiful babies was the high ideal. We were taught by our good and lovely mother that we all had our origin in hollow trees that had

an opening at the bottom, and also stumps which had much size and a large quantity of stump dirt.

A colored girl, by the name of Maria, showed me, one Sabbath morning, the unseemly and inferior stump where I was found on one of the hottest days of Summer, by digging down one foot. There being some quite large hollow trees and stumps, I felt very unpleasant, and was sorry, thinking I never could be anything in the world. I think if I then could have known the good saying of Christopher Columbus, that "It is more commendable to build up a good house than to boast of descending from one," I should have enjoyed a brighter pathway, and the world would have looked less sombre and gloomy. It is well that no false teaching can totally eclipse the bright creations; and the fairy castles and immortal visions of light and beauty which are natural to the young. It was in these waters that I learned to swim, swim under water, on my back, and lay and float in a horizontal position, and in a moment be raised upright, turn a summersault, and then spout; sink, and remain so long submerged that my five brothers, Franklin, Walter, Samuel, Lafayette and John, would fear that the cramp had seized me, and that I had "shuffled off this mortal coil."

These boyish and jolly times at the shore no doubt gave pain and fearful apprehension to father and mother, who watched over us with eyes only less sleepless than the eyes of God.

Our three dear sisters, Rhoda, Nancy and Annie, never gave us an encouraging word to resort to the river and learn to swim. The reasonable fear that one, some, or all, of us might find a watery grave, cast a somewhat melancholy sadness over their otherwise comely and bright faces. The peril was great in going "far beyond our depth."

If life be a blessing, as we are inclined to think it is, these youthful sports were, in after years, the means of prolonging my life. In the Spring of 1834, I sailed before the mast, under the command of Capt. Tamerlain Burt, from Berkley Bridge to Bay River, N. C. One evening, in a calm, we briskly plied the oar, and a fair breeze sprang up so suddenly that we hurriedly shipped our oars. As A. Negus was making the boat fast to the schooner, I attempted to get on board, but fell between the boat and the schooner. I must have gone down a fathom. When I came up the schooner seemed a long distance from me. My boots were very heavy, and I swam a rod or more towards the vessel, that was coming about. Negus, in his excitement, had tied a bad knot, and was not composed enough to cut it away with his knife, or else he wished me to drown, and I never knew which. So I swam the best I could till he came near, and the joy that I was saved from a watery grave so unmanned me that I went down again, As I came up, and he seemed in no hurry to save me, I said: "Lord, have mercy on me. O Lord!

save me! As quick as I was taken aboard the boat I regretted the words I had spoken in prayer. I knew the ridicule that must soon follow, and I was not mistaken. Immediately after I had put on a suit of dry clothes I happened on deck, and the jolly mulatto cook of thirty corn plantings of age, sung out: "Garn, when are you going down in a diving-bell to find the Almighty Lord God of old Neptune?" Negus and Brightman, before the mast, like myself, hated him, and as he was a pet with the captain, we should have shed for him no tears if he had gone overboard in rough weather. When I arrived home, and Captain Burt told how near I had come to being drowned, there was much rejoicing that I had escaped death. One day Miss Sarah Ann Burt, a step-daughter of Jabez Fox, and mother of Judge Fox, of Taunton, said kindly and with a beseeching look: "Gardner, Captain Burt has told me how near he came to losing you. The Lord has spared you to love and serve him." I quickly arose and left her, to talk with mother and sisters, and in secret poured out my tears, feeling if I did not obey that call I should be lost forever.

I highly respected and venerated her, and when, not long since, I heard of her death, I sought a retired place to weep and pray. She was well formed, physically, mentally, morally, with a beautiful countenance combined with graceful manners, and a voice of music, the memory of which calls

forth the fair and sunny scenes of youth before my brow was clouded with dark and heavy sorrows.

The thought of her sinless life, and that the crawling worms revel and riot in those beautiful eyes, that sparkled like dewdrops on the morning flowers, serves to remove the film, the scales, that the grave things of time, with its cares had formed; and with distinct and clean visions I see the sweet face of mother, and hear again, with delight, her charming lullaby voice, the dignified face of father, the murmuring brook, the shining river, the white sails and sandy shore, the emerald fields, with daisies decked, the robin and bobolink, school and church, and moonlight walks, are all resurrected in dear and fond memories of life and beauty, affording the mind joy and happiness.

In the Autumn of 1835 I shipped on board of a fore-and-aft schooner bound to North Carolina. As she was to carry several shingle weavers I desired much to go, especially as my friend, Wm. C. Fox, uncle of Judge Fox, of Taunton, was going as one of the crew. I talked with father, and he left it all with me to go or stay. I went down to the bridge and shipped for sixteen dollars per month, and was paid one month in advance, and went home with a joyful, quick step, elated with my good luck.

But my joy was turned to sorrow when mother began to weep. Her lamentation was so great, and her pleading and persuasion so tender and loving,

that I yielded to comfort her and dry up those tears. I carried back the sixteen dollars of advance money, and informed Capt. Darius Newhall that I should not go, and I did not, Capt. Newhall kindly releasing me. After the lapse of some months it passed from lip to lip that the vessel and all on board were probably lost. And so it proved to be. From the day she sailed down to the present time she and all on board have never been heard from.

About six months from the time she sailed, dear mother said to me: "Gardner, I did not know that the Lord was so near to me. He showed me, by his holy spirit, that if you went in that vessel you never would come back. I have not lived good and holy as I should have done, but I am trying every day to live a Christian. May you ever be good, and fear and love the Savior, and in the world to come have eternal life."

A few months after this my father and mother witnessed my ordination, at Assonet, and much admired the sermon that Rev. Charles Morgridge preached on the occasion.

SECTARIANISM.

It fell to my lot, some years ago, to preach two weeks at Finesville, N. J., by invitation of Rev. O. E. Morrill. The meeting-house where I preached was owned by Christians, Presbyterians, Metho-

dists and Lutherans. As only one Sabbath in the month belonged to the Christians, notwithstanding a good revival had commenced, we had to be at the pleasure of the Methodists for the occupancy of the Sabbath following the Christian Sabbath, which, if my memory serves, was the second in the month. A good old Methodist sister used her influence for us to continue and occupy the Methodist Sabbath. Sister Fine, the mother of James Fine, who married a daughter of Rev. Mr. Morrill a year or so subsequent to this meeting, said to me that her choice was that James had better remain in an unconverted state than be converted in the Christian meeting, and be baptized by Elder Morrill.

Eternity alone will disclose the great and dreadful evil of sectarian bigotry. All within the village, and within the radius of three miles, one minister could visit and feed, and do better for the cause of Christ than these rival interests, without union; add to this three pastors, each skilled in some other field of sectarian tactics.

The unconverted see that there can be no hearty watching for their souls while so much zeal is manifest to detract and pull down others.

“For modes of faith let senseless bigots fight,
He can't be wrong whose life is in the right.”

THOMAS STARR KING.

Rev. Mrs. E. Edmunds said to me, on a bright Spring morning: "Brother Dean, I want you to go and hear Thomas Starr King. He preaches the Thursday sermon to-day, in compliance with an arrangement of our good Unitarian brethren." I went and listened to the youthful orator, and I was highly delighted. His sermon was in matter and style calculated to take the blues out of me. I felt conscious while he was speaking that it was my duty to open my mouth wide and God would fill it. Ps. 81, 10.

By that sermon I seemed to be entranced, and caught up into better thoughts, and life seemed less stale and gloomy, and more earnest and real, and more desirable than before. I did not desire to imitate him, but I knew that he had imparted to me spiritual strength.

There was a perceptible increasing interest in my communications in public. It seemed to me then, and I think now, that his speech and spirit called forth some latent capacities for well doing, affording a stimulus to spend and be spent for the good of mankind. The words of St. Paul, "I am debtor to both Jew and Greek," and "No man liveth unto himself," appeared very sweet and true. To preach Jesus and the resurrection was my meat and drink.

“ In the desert let me labor,
On the mountain let me tell
How he died, the blessed Savior,
To redeem a world from hell.”

He was elegant in person, endowed with agreeable manners combined with a graceful delivery, and, when holding forth the word of life in the moving tones of a heavy, musical voice, old things passed, and all things became new: and thus, at his pleasure, he led us into green pastures, by the side of still waters; and, then, carrying us away in the spirit, we held companionship with the holy prophets and apostles, the noble army of martyrs; and with unclouded vision we saw the innumerable company of every kindred, tongue and people.

THE EVILS OF INTEMPERANCE.

I have in my mind a young minister of the Gospel of Christ, who gave unusual promise of much usefulness. He could preach, pray and sing to the edification of the most refined and cultured of our land. He heard some able and influential persons say that the stimulus of liquor improved the productions of literary men. The moderate drink that he indulged in, he fancied, did him much good. During the years of our late war he sometimes was seen reeling in the streets. His family was broken up, and subsequently he became a debauched and confirmed drunkard.

Can anything be done to prevent a repetition of such a calamity? Both precept and example are good, and lead many to shun the intoxicating bowl.

But the great work of to-day is to educate the community to believe in the power of the Gospel of Christ.

The present license system is a prodigious evil; it is "framing mischief with law." No revenue from its sale can ever atone for the dreadful evil wrought and entailed upon the community. The doctrine that we may do wrong that good may come or be done, is false and pernicious.

The supply of liquor creates a demand for it. When a village has no supply of pineapples there is no call for them; but let them be seen and they will be called for—the supply creates a demand. The sight and smell of alcoholic drinks creates a demand, and although a drinking man has become temperate by living where the sale of liquor is prohibited, he has been known to resume his old habit when he can easily obtain it.

We may well ask, "How is that? Did he not know that a temperate life was preferable to an unsteady life?" He did; but the appetite that was dormant, and was in abeyance when no liquor was in sight, or easy of access, became aroused at the sight and smell of the pernicious drink. Well did Solomon say, "Wine is a mocker, strong drink

is raging; and he that is deceived thereby is not wise."

Men have resolved, and re-resolved, that they would abandon the delusive stuff forever. But it was all to no purpose. Ten years ago, in the year of grace 1872, I, with my family, never rode from Lisle, Broome Co., N. Y., to Hunt's Corners, to preach the word of life, without feeling a shudder. We passed a home where the work of rum drinking had done its perfect work. The most hardened wholesale or retail dealer could ask for no better fruit. A man, all right and clever to live with, with the exception of a love of alcoholic drink, went home drunk and told his son, a young man in his teens, that he had got tired of living and that he wanted his head cut off, then and there; "and you, my son, shall do it." The father laid his head on the chopping log, commanding his son to do the deed. The son remonstrated, and plead, and demurred in vain. Said the father: "You can have your choice. If you don't cut my head off, I will cut off your head. You know I mean what I say." And the son there and then, with an axe, cut off his father's head. Under the circumstances, the son was not adjudged guilty of murder. If the liquor dealers were as mean in Broome county as I found several to be in 1846, on the Canada shore, opposite the city of Detroit, they must have mourned for the old man's death, and set up a general howl, squealing like a rac-

coon in a steel trap, because their till could be no longer replenished by the old man's cash.

It is amusing to witness some of the freaks of men and women that imbibe. In Canton, Onondaga Co., there lived a man, twenty years ago, that went home over seas; and as his good wife, who had not been to the tavern, but to a good prayer-meeting, raked open a hot bed of coals to replenish it with wood, her husband, feeling cross from drinking large drinks of various sorts of liquor, saw fit to pour two quarts of water into the stove to extinguish the fire; and he, by the rising steam and ashes, was thrown on his back. His good wife said: "John, are you dead?" "No, but I ought to be," was the reply. The fire, steam and ashes frightened the devil out, and a kind, gracious and merciful God put his grace in. When I preached there he would see that the meeting-house was lighted and warmed in the most inclement and stormy weather. When holding a protracted meeting, by the wish of Rev. Ezra Marvin, at Plainville, ten miles from Canton, our soundly converted brother spoke; and as he resumed his seat Brother Marvin said: "Glory to God! Brother John. I thought the devil had you for certain; but, praise the name of the Lord, you are redeemed. Oh! be faithful, and may your vow ever abide in strength."

In my boyhood I was often made unhappy by witnessing the evil effects of stimulating liquors.

A man of Assonet Neck once went to mill for us, when father was unwell, and I accompanied him to Assonet. On our return home we had to meet with some bare ground. A thaw was rapidly melting the snow, and as the driver was the worst for liquor, he outrageously bounded at the noses of our two-year-old steers, that I called mine, because they could not draw the sled up a hill on bare ground. The steers bled freely at the nose, and lowed and gave such a beseeching and pitiful look to me, of ten years, that I knelt down on the snow and cried unto the Lord, and asked him, in a loud voice, to kill J. T. The initials of this man were J. T. D. I told of the hard time we had in getting home, and also told that I prayed, and how J. T. said, with an oath, if I would stop praying he would carry the bags up the hill; and he did.

Mother said, "That prayer I think will be answered some day (though I may never live to see it), in this way: God will kill him and make him a Christian." And when a devout sister, some years subsequent to mother's death, preached at Assonet Neck, J. T. D., with others, became obedient to the faith. Assonet Village was noted, in those days, for abounding in all kinds of liquor, especially New England rum.

The reform has been great, and indicates what can be done in other sections. Forty years or more ago a good brother, in the State of Ohio, wished me to act for him as clerk when he

was at his meals; and a lover of whiskey was in the habit of coming in and helping himself to a drink. I saw fit to put the lamp oil cask where the whiskey cask had stood. As he came into the store I feigned to have business in the back part, that screened me from sight. I put in an appearance as soon as I thought he had treated himself. As I came in he gave me a mingled look of sorrow, hatred and despair, started quickly out, and began to discharge from his mouth large quantities of genuine lamp oil. It was never my privilege to see that man again.

When holding a protracted meeting in one of the large villages of Ontario Co., N. Y., I went from house to house to instruct and encourage in the way of the Lord. After prayer, in a certain house of elegance and comfort, a good reformed man began to cry, and told me he could not deceive me. In tears, and with trembling emotion, he said: "I am a murderer! When I was drunk I whipped my dear son to death, and buried him in my garden. But murder will out, and it soon became known. O ye minister of Christ! the Lord has forgiven me, and I know I love the Lord, because he first loved me. Do pray for me that I ever may be thankful and hold out faithful to the end." Rev. J. C. Burgdorf, an excellent man, who is now living, can give the reader the name of this unfortunate man.

The enormous amount of money worse than wasted, the inmates of the State prisons, jails, houses of correction, and the long line of paupers, all proclaim, in more than trumpet tones, the greatness of this gigantic evil. As the enemies of the temperance cause have of late taken a new departure, and are organizing for their protection, so the temperance people are organizing and increasing anti-liquor selling societies. And should the liquor people vote for their interests, and spend large sums of money, and be outvoted, as they must be, there is some probability that they will finally take the sword and perish with it. Right must triumph at last; justice must be done. The boys and girls of eight to twelve years of age of to-day, in twenty-five years will compose a mighty temperance army. God is truly working to exterminate alcoholic drink from the community, as he is working against all the other evils. Why should not this immoral work cease? Why should not the flower of our land continue to bloom in beauty? Why not ripen into good fruit—good men?

To make all sure, every State in the Union, including the Territories, should organize anti-liquor societies. The children, not only of the Sabbath-school, but all, should be instructed not only to abstain from the use of strong drink, but they should be induced, as far as possible, to become active workers in the field.

- Children have much influence over their parents, and many parents have abandoned their intemperate habits through their children's faithfulness.

I know this to be the truth. Rev. Mr. Hammond, the conductor of juvenile gospel meetings, will corroborate this fact. Only let a simultaneous effort be made in this direction, and thousands of dollars would be saved in a year, and many saved from prison and death. The great moral want of boyhood and girlhood cannot well be estimated, and this healthy reform spirit would be a lifelong blessing to all who engage in it. And the education of the youth of our land in this direction no doubt would save this country from another civil war.

The opponents of temperance, by seeing such vast numbers firm in redeeming the land from drunkards, would be without heart and courage, and from the great and real strength of the temperance cause, they would not fight with so little hope of being victors. What a vast amount of good with but little work in the right direction. This kind of work always yields the most desirable comfort and peace of mind. These workers become rich in faith and heirs of the kingdom.

By helping others we help ourselves. The Laplander that demurred and found fault with his companion because he brought the reindeers to a halt and leaped from the sledge and rubbed the

limbs of a freezing stranger, and took him in, was so badly frozen himself when he arrived at the end of his journey, that it was necessary to have his extremities amputated, while the benovolent man who took pity on the stranger, arrived in good condition.

How desirable it is that young ladies and gentlemen may see this large, whitening harvest field. Could they but see and realize one millionth part of the joy that would be theirs through the never ending ages, they would thrust in their rusty blades.

“The harvest dawn is near,
The day delays not long ;
And he who sows with many a tear,
Shall reap with many a song.

Sad, to the field he goes,
His seed with weeping leaves ;
But he shall come at evening close,
And bring his golden sheaves.”

If the words of our Savior, “First seek the kingdom of God and his righteousness, and all these things shall be added unto you,” could be believed and practiced a while, the great giants in the way would vanish.

A celebrated scientist was reminded of his golden opportunity to amass a fortune by turning his mind from costly experiments. His answer was: “I have no time to make money.”

From a worldly standpoint see how verdant that young preacher is: one quarter of his salary for the five years of his pastorate, since he graduated and received ordination, he has spent for books. Now look at that young preacher from the true and reasonable turret of observation. Pause, don't judge him hastily. Please reflect, and ask your own heart if there is any probability that the good and virtuous who have lived and toiled gladly for the advancement and happiness of others, will enjoy a glorious immortality.

If the following sentence, that I select from a string of pearls, found in a sermon, as preached by Rev. William J. Potter, and reported in the New Bedford *Evening Republican Standard*, be truly sound, logical, reasonable and true, then there must be infinite motives at work while the day lasts. Said Mr. Potter: "When we consider the cycles of time, the conflicts through which the earth was created, till man appeared as the culmination of it all; then to think that this being thus wondrously endowed, gifted with the faculties of independent progress, should, after a few short years of life, vanish in vapor! Why all this senseless folly and waste? In her processes, Nature is extravagant, but she does not throw away her achievements. If she were to yield up man again after a brief existence, she would be abandoning the goal for which she had striven just as she had reached it. Nor does

it suffice to say that the achievement is retained in the continuity of the race : for it is through the endowment of individual souls that the power and greatness of the race has come. Surely a human soul is of too high birth to be lightly extinguished." To have this lively, abiding hope of an endless life ; to be conscious daily that we are to expand and go on enjoying new and more glorious fields of thought and divine improvement through the never-ending ages, is truly a vast inheritance. And to lose a day we may well exclaim :

“ Lost ! lost ! lost !
A gem of priceless worth ;
Cut from the living rock,
And graved in Paradise.”

In the days of the prophet Nehemiah, the people had a mind to work, and they did work ; and the walls of Jerusalem went up. It does seem to be nothing short of madness to be idle. There never has been a day or age since the morning stars sang together for joy, when there was such powerful incentives to work. The wondrous achievements of the past, and the unparalleled discoveries, inventions and improvements of the present day, call with trumpet tones to the wide-spreading harvest fields. The truly good and wise are struck with awe, as they see and know that this mighty transition must go on. Kingcraft and priestcraft are doomed. They never can survive this almighty battle for the right. The Czar of

Russia could scarcely be less happy with a volcano for his throne. The nominal land owners of Ireland are in consternation, and are at their wits end to know by what shuffle—by what trick of ledgerdemain—the people have found out that neither God or Nature ever gave them a title to the soil. Every nominal land owner knows, who knows and loves the golden rule, that his vast sporting groves, parks and hunting grounds are his by a fictitious title. Apparently his, but really surely not his. The devil, who promised Jesus Christ all the kingdoms of the world on certain conditions, possessed about as good a title to the kingdoms as any wine-drinking, brandy-sipping, cigar-smoking, night-gambling, bloated English or Irish aristocrat has to the soil where a half-starved tenantry drag out a squalid, wrecked existence.

If there is any doctrine superlatively false; any real damnable heresy, as the old orthodox divines would call it, it is this: that regulations and laws formed in dark ages and times of ignorance and superstition, are binding and valid, and sacred through all coming generations, whether they be for or against the inalienable rights and happiness of mankind.

That kings and priests should have ridden the masses of the people, all bridled, saddled and spurred, down the dreadful ages of the past without being successfully resisted, is one of those veritable and inscrutable mysteries that probably will

ever remain hidden. How it is to be brought about peacefully that where there is a mouth to consume there must be a pair of active, industrious hands to feed it, is more than we can tell. That this revolution must go on, is clear and certain. But whether it will be by tongue and pen or by the sword, or by all, is not so clear. We know, beyond a doubt, that the relation of master and slave—of lord and serf—is untenable, and should not continue one hour. We also know that as great and brilliant as the light of the present day is, there are persons of unquestionable probity who think the relation of lord and serf to be the normal condition of the race.

Only four years ago I heard a reverend doctor in the Methodist church say that John Wesley built better than he knew, for the Lord Almighty, through Wesley, built the Methodist church. Wesley, the speaker said, only intended some good, methodical reform in the English church; but God wanted a great working church, and so he built one.

I think that there is precisely as good reason for believing that the Lord built the Presbyterian church, or the Baptist, as that he built the Methodist. If God built either of the existing religious denominations, the one he built must, in the necessity of the case, be perfect and unlike all the others. To say he built one, and then built another unlike it, would be charging God with folly. The

church that God builds can never be disannulled or destroyed, for it is founded on the rock of ages, and the gates of hell can never prevail against it. The opinions of men are various and often erroneous, but the faith is one and the same in all ages.

I have heard of a meeting appointed to pray for a family that had been burnt out, and were homeless and destitute; and during the meeting a brother arose and said he was not gifted in prayer, but he had brought his prayers in a cart, consisting of four bushels of white wheat, six bushels of Indian corn, one-half bushel of beans, two bushels of rye and three of buckwheat, with two shoulders and a large ham.

THE SIN OF USING TOBACCO.

Hon. Horace Mann, who never lost a day, said, among his immortal sayings, that "cigars in this country cost the people more than common schools." We cheerfully admit that this subject should be treated with much charity and Christian forbearance. We know of no subject, no glaring wrong, so completely hidden from sight. This iniquitous system apparently is lost in smoke. There is a fish that has the faculty of discharging a kind of coloring matter when pursued by its enemy, and in this way eludes his pursuers; and this ingenious device of the fish, to impregnate the water with clouds and darkness, by which his enemy becomes

lost for the time being, while he darts out of darkness into light and clear water, and swims on his way rejoicing, only equals the skill of tobacco raisers, dealers in, taxers, consumers and apologists of the obnoxious weed.

Tobacco, in its use, as all know, is generally allied to grog. We know that there are very many exceptions. I am prepared to demonstrate and clearly prove that seventy-five per cent. of all the crime committed in the United States of America is caused by the use of alcoholic drinks and tobacco. It is true that a thousand dollars spent for the one (tobacco) does not produce the same amount of crime as the same amount spent for the other. Yet it must be borne in mind that when we challenge the consumer of either to show us the good accruing from their use, both fail, as they ever must, to give any satisfactory or reasonable account for their consumption. I do not please myself with the thought that I can convey to the reader the deep abhorrence that I feel for this whole business, that has within it the germs of death and hell. The good time is coming when those men of low cunning, and still lower principles, that are jubilant over the revenue obtained from this wicked work, must and will step down and out, and go to their own place. That place and rank being precisely that of the grave-digger that thanked God in his morning prayer thus: "O Lord! thy ways are past finding out. Most gra-

cious Lord, our God! we in our weakness thought that the coming of this dreadful fever among us was against us; but, thanks be to God, we know that times are better; money, O Lord! is plenty. O Lord! we thank thee that this awful scourge has added largely to our estate. Glory to thy name, all things work together for good; and to thy adorable name be glory forever. Amen." And also upon that far away back seat may be seen the easy and well-to-do Yankee woman, who was so amiable and resigned to divine providence. With much good feeling she would say: "Oh! what folly to talk about dry weather and short crops. I buy my bread at the baker's, and I would not lift my hand to have any kind of grain grow in this country or any other for a hundred years to come."

The man who manufactured salt by evaporation must have been on the best of terms with himself in moments of prayer: "Dear God! thy people are the salt of the earth; and, O God! as salt is saving, and good people are salt, do let it be dry this season, that salt may abound more and more. Thou knowest rain would damage much. Oh! don't let it rain till the cold weather comes, and to thy great name be all the glory. Amen."

To illustrate the ignorance in general concerning this great evil, and the dead and dormant state of mind in relation to it, let us suppose a family to be crossing the ocean, and every day a mother

sees that a son of eighteen summers throws over the ship's side into the sea a silver dime; and she kindly inquires the cause of the folly and waste. And he answers it is but little, and that is not so bad as to talk about the neighbors. Would she, or would she not, rebuke this son for the wicked habit of throwing away daily one dime. And would it not be in a tone of more earnestness than she would show in talking to him on the folly and waste of using tobacco? The mother would look with abhorrence at the casting of the silver dime into the sea, while smoking the same amount would scarcely be mentioned or thought of, unless it happened to be one of those thinking mothers, whose tribe it is hoped may increase, who have learned the laws of life and health and true righteousness.

The consumption of ten cents worth of tobacco by the young man is much more reprehensible and blameworthy than the daily loss of a dime through the folly of casting it into the sea. The tobacco is not meat nor drink, but a slow poison; and nature is ever on the alert to counteract the ruinous effects from its use.

What a pitiful sight to see a consumer of tobacco talk himself hoarse for temperance. A tobacco consumer is no more fit to advocate the temperance cause than a chestnut burr is fit for an eye-stone. Before he opens his mouth for the temperance reform he must make it appear that the

money spent for tobacco is wisely spent—that good fruit of the spirit of the Lord is brought forth by its use.

I have seen young ladies in the vicinity of Newberne, and at Bay River, N. C., lick snuff with a brush resembling a lather-brush. This I have seen in company with Capt. Tamerlain Burt.

JAMES H. GARFIELD.

Years ago, when Joshua R. Giddings was in his prime, a few years subsequent to the Worcester convention in 1848, where it was my happy lot to hear two great speeches from Giddings and Sumner, I chanced to hear an able sermon from Rev. James H. Garfield. He was considered an able minister of the church of the disciples. I never saw him before or after this meeting, and I was informed that that sermon was only a fair specimen of those that he was continually preaching in northern Ohio. His text was, “Arise and be baptized, and wash away thy sins, calling on the name of the Lord.” His sermon abounded more in questions and answers than anything I had ever heard. Here is one that has ever been green in my memory: “Sir, do you believe in Joseph Smith? No. Do you believe in Mahommed? No. Do you believe in Robert Owen? No. Do you believe in Jesus Christ? Yes. Then obey him. The devils be-

lieve and tremble, but they are unsaved. Sir, be baptized immediately for the remission of your sins, and you shall receive the gift of the Holy Ghost. I don't feel like it, and would you have me go down into the water and act the hypocrite? No; I can't do that, Brother Garfield. I am interested in your explanation of obeying the form of doctrine delivered, that Christ died and was buried and rose again; and that being baptized is the form or picture of his death, burial and resurrection; but I have no feeling, and I can't act the hypocrite. It can't make you a hypocrite to do right. God says, 'My son, give me thy heart.' You are not to think of feeling. What if I owe John Smith ten dollars, and Smith says, 'Please pay me ten dollars,' and I answer, 'I have no feeling; I can't pay you; I can't act the hypocrite.' Now, we all know that he needs no feeling or preparation to obey, but the simple knowledge that God commands it. Hearty and ready obedience is enough. How many in this congregation, who have never publicly confessed Christ, that believe, with the eunuch, that Christ is the son of God?" Eighteen persons rise, and he says to them: "I command you to be baptized, and your sins shall be remitted—washed away. Your cheerful compliance and obedience will be evidence of your genuine repentance. Let your feelings and various modes and joys and sorrows take care of themselves. Don't think about it. Obey now, and you are a disciple of Christ—a Christian."

So much, at least, I remember. And I know that there was a strong, deep sympathy felt in that section for both the speaker and the peculiar views he advocated.

ABRAHAM LINCOLN.

In the Spring of the Fremont campaign I attended the anniversaries, at Boston. Hon. Albert Fearing gave me a good home, as his guest, at No. 8 Tremont street. He also invited me to go with him to his Summer home, at Hingham, which I could not do, as I felt called to preach the word in the State of Maine. As I had been West, he called my attention to a rising lawyer in that section, who would make his mark in the world as a noted champion of liberty. I little thought then of the coming fame of Lincoln, or that I should soon hear him speak. It happened one day on the street, in Boston, that Rev. Wm. D'Arcy Haley put a twenty-dollar gold-piece into my hand, and, as he hurried away out of sight, said: "That will pay your fare to the Unitarian convention, at Chicago. Don't fail to meet me there." I went, and found a very good, harmonious convention, and a home all paid for, at the Tremont house, if memory serves. At any rate, I was generously helped to cash by several wealthy gentlemen of the Unitarian denomination. I was invited by Rev. Mr. Kelsey, pastor of the Unitarian church, of

Dixon, to preach on the Sabbath following the convention. It was a joyful Sabbath to me. I homed with Judge Heustead.

Early in the week a Fremont meeting was to be held, and Abraham Lincoln, of Springfield, and "Long" John Wentworth, mayor of Chicago, were announced as the speakers. Those speeches were delivered with power. The wide, blooming prairies were only emblematical of the mighty spirit of human brotherhood and equal rights for all men, without distinction of race or color. At the close of the meeting the Judge gave me an introduction to the speakers, and a short time in conversation with these able men fully convinced me that it was my duty to vote and act with the Free Soil party.

JOHN Q. ADAMS.

About forty years ago, after John Q. Adams contended in Congress for the right of petition against Marshal S. Dromgoole, he made a flying visit to this city (New Bedford). He was greeted, at 12 o'clock, by several thousand people. Hon. J. B. Congdon, in behalf of the citizens, gave him a hearty welcome in a very appropriate speech.

Then the "Old Man Eloquent," in a clear, shrill voice, created a sort of hatred to slavery in my heart that abides to this day. Only will the future ages disclose how much good work he did for his race, which comprises all of every lip and tongue throughout the world.

“Lives of good men oft remind us
We can make our lives sublime ;
And departing, leave behind us
Footprints in the sands of time.

Footprints that, perhaps, another,
Sailing o'er life's troubled sea—
A forlorn and shipwrecked brother,
Seeing, may take heart again.”

He was of that class of men that we hope will increase. Their worth is more easily felt and known than described. So much we know: that the same words from others do not weigh and inspire. It is said of the good Master: “He spake as never man spake.”

I cannot think of any orator, male or female, who surpassed him in personal influence. He was mighty in speech, and a kind of earnestness was manifest in all he said that lifted one out of the old ruts of thought into cheerful faith that a brighter day is dawning.

THEODORE PARKER.

In 1843 I became acquainted with Mr. Parker. Andrew Robeson sent me a kind note, inviting me to his house, to use his words, “to see a man.” It is hard and difficult for me to explain the agreeable disappointment that I experienced in a three hours visit. His fine countenance, that said to me in a hidden, mystic language, “You

can trust me ;” and his voice, having such a charm that it reminded me of reading from the works of Swedenborg, or some other writer, that in the spirit world they speak and converse in various tones of divine harmony. At that period of my life I much desired to see and hear all sorts of men of distinguished ability, and read every new heretical work.

In reading the debates of Alexander Campbell and Robert Owen, I tried, with all the strength I had, to feel as much interest in Campbell’s opinions as I did in Owen’s, but I could not. When reading late at night, and “balmy sleep” would be quietly stealing in upon me around the edges, I was sure to arouse during the reading of Owen’s speech ; and whenever the book fell, it was while reading Campbell’s side. Now, kind reader, if I should say to you that I have outgrown this, and you could see my heart as it really is, you would be reminded of what Henry the Eighth once said : “Dat be one big lie.”

If young men in Boston ever loved and respected any teacher, that man was Theodore Parker. “I know,” he said, “Christ was imperfect ;” that “a man without sin only existed in the dreams of girls.” “That prodigious love of the human race, that deep and hearty scorn of all newspapers and books that infringed on equal rights, was a gem of more attraction, to many young people, than the most elaborate and highly finished, furbished and polished orthodox creed.

LAY PREACHING.

The hands of the presbytery have not been laid on the head of D. L. Moody. This is a glorious sign of the times. "The righteous shall shine as the firmament; and they that turn many to righteousness, as the stars forever and ever. The word "they" includes all good persons, male or female, old or young, of every nationality, on the globe.

The following, on "Faith and Works," from the pen of C. D. Hunt, Esq., a large manufacturer of copper tacks and nails, I clip from the *Fairhaven Star* :

FAITH AND WORKS.

To the Editor of the Fairhaven Star :

A great deal has been said about faith and its efficacy to save man, and there are passages in the Bible that would seem to justify such an assumption; but lest men might be deceived and deceive others, James gave us a clear, unequivocal statement of what was necessary for salvation, and shows, as plain as language can show, that works are absolutely necessary for salvation; that faith without them is dead and can save no man. Should not this matter be fully understood and freed from all ambiguity? Should men be deceived regarding what is so important a subject as salvation? Evidently faith was regarded by the apostle James as necessary to produce works; but if it did not produce works, then was it dead and of no avail. Christ said: "Ye shall know them by their fruits." "Do men gather grapes of thorns or figs of thistles?"

"A corrupt tree cannot bring forth good fruit." Thus Christ gives us the rule by which we are to judge of the kind of faith that influences man, for "as a man thinketh, so is he."

James tells us, "Faith without works is dead;" and he illustrates his meaning, so there may be no excuse for not understanding him, by asking the question, "If a brother or sister be naked and destitute of daily food and you do not give them the things they need, what doth faith profit one?" and, he adds, to emphasize his meaning, "but wilt thou know, O vain man! that faith without works is dead?" No more emphatic language can be used than that employed by the apostle James to convey to us his meaning—that works are absolutely indispensable to salvation, and that faith without works is dead. That we might not be deceived he has told us what even religion is—at least, what "pure and undefiled religion" is, viz.: "To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

These views of James were no doubt obtained from his intercourse with the Savior, who set them forth clearly in his last parable to his disciples according to Matthew, in which he gives us a miniature representation of the judgment. Did not Christ reserve this last parable to his disciples for a special purpose? Did he not intend that the last and most impressive scene which he should portray to their imagination should be true, and set forth clearly to them, and to the world through them, the life he would have them live? Did he not know that while other teachings and other parables, other scenes and other events, might fade from their minds, yet this one would remain ineffa-

cably, fixed upon their memories and in their hearts?

Was it faith or works that Christ had in mind when he said: "The Son of man shall come in his glory, and before him shall be gathered all nations; and he shall separate them, the good from the evil; and to the good he shall say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?'" And who were they thus invited? Hear what Christ said: "For I was a-hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." This graphic description of the final reward of those who do good works must have made a lasting and ineradicable impression on the minds of his hearers, and indited the words written by James, for our guidance, in the second chapter of his epistle, and led him to exclaim, "What doth it profit a man though he say he hath faith, and have not works?" And he adds, "Can faith save him?" continuing, as if in answer to some one who had claimed that he had faith, "Show me thy faith without works and I will show you my faith by my works." Such testimony from such a source ought to be convincing to any mind not blinded by prejudice or deceived by false teaching.

Mr. Hunt and his highly gifted wife are constantly doing good in many ways. They have a strong affinity for every moral work. No philanthropic movement escapes their notice, or calls in vain for their support.

I know of many churches with weak pastors that are in a flourishing condition through the efficient labors of four or more godly men and women, who have the confidence of the community where they live. Their good conversation, upright dealing and uniform kindness enable them to do a vast amount of good. The most able and cultured pastor has failed for want of fervent and discreet helpers. It is a beautiful sight to see men and women speaking intelligently, deifying the body of Christ, and also giving abundantly of their silver and gold into the treasury of the Lord, that all necessary outlays be made and all necessary expenses be paid. And then the cheerful spirit carried into this work gives those without to know that it is not a vain thing to serve the Lord.

These unassuming, unostentatious persons enjoy much comfort in this life, but in the world to come will be the time when they will enjoy the full contentment of their wishes. "Now we see through a glass darkly, but then face to face."

As time rolls along it will be seen more and more clearly that Wm. H. Johnson, Esq., of this city, has done more to advance the interests of the Redeemer's kingdom than some pastors in Massachusetts that we could name, who ask and receive several thousand dollars a year as their remuneration.

JOHN CORY.

John Cory was of pure African blood; and his very black face and retreating forehead, with perpetual smiling, shining eyes, was far from being disagreeable. This dear pilgrim and sojourner, daily conscious that he had no continuing city here, tarried a while with us, living in a very small house on Allen street. Here he would sell some candy and peanuts, sing and pray, and give to the friendly people passing by, both old and young, snatches of his rich religious experience. When speaking in public he would often and fervently insist on the duty of holy living. "My dearly beloved, we must have a clean heart! a clean heart! a clean heart! Glor-r-ry to God!"

During the two years that I was pastor of the Allen and County streets Christian church, some thirty years ago, Brother Cory was in his prime for religious work. We usually held our Sunday evening meeting in the upper part of the house, it being more commodious.

After a short sermon we enjoyed an hour of good hearty praying, singing and speaking, with full liberty for all well disposed persons to occupy the time.

In this last part,—and most interesting, generally,—Brother Cory and myself occupied chairs each side of the communion table, near and in front of the pulpit. Let me give the report of one Sabbath

evening, as reported on the following Monday by a lady of Berkley, at that time, or subsequently, teaching school here in this city: "It was my luck, last evening, to find myself seated in the meeting-house at Dog Corner, with pews and aisles jammed full, listening, as though their lives hung upon the moment, to Gardner Dean, a graduate of Tim-Hollow school and the plow-tail. The *Evening Standard* has seen fit to call this non-descript and strangest of all mortals eloquent. He has a good head of hair that, in his quick motions, undulates and seems to attract girls in their teens. It was quite enough, some years ago, to hear Gardner in Liberty hall, among the come-outers, supported in affluence by such men as Andrew Robeson, Prof. Emerson of the High School, Willard Sears, Rodney French, Wm. Durfee, Isaiah Ray, Ezra Johnson and many others. But last evening James Arnold, one of the wealthiest men of the city, arose from an old bench in the aisle, and spoke in an excellent manner; while one John Cory, the blackest man I ever saw, arose from an elegant chair in front of the pulpit to deliver his accustomed harangue. Wm. H. Tayntor also seemed at home; while Capt. Joseph Ricketson was so kind as to have his pew crowded with smart looking young girls."

Among the constant supporters of this meeting were John Ennis and wife, Francis Harrison and wife, Daniel Jenks and wife, Henry Holcomb and

wife, Clark Purrington and wife, Andrew P. Brownell and wife, Isaac Sherman and wife, Josiah Bonney and family, Capt. B. Post and wife, Cranston Willcox and wife, Wm. Smith and family, Tillinghast Soule and wife, Frederick Davis and family, Humphrey Smith and wife, Mrs. Rodney Howland and daughters.

To return to Brother John Cory. He had a good intellect. Charles Lenox Remond was very black, and a man of first-rate abilities. I once homed with a rich planter in Kentucky, and he informed me that he had a neighbor that had a slave that was a good praying man, and had saved, by working for himself, five hundred dollars to buy his freedom. His master was taken sick, and the day before his death he asked him to secure the five hundred dollars that he had paid him; for after his death his son Belmont would not let him have it. His master said: "Boy, I can't do anything now; I am on a hard journey, and am so sick." The reply of the slave was: "Massa, it 'pears like all away down hill."

His master fell into a drowse, and dreamed that he was riding after his favorite matched span, with the boy Moke driving; and Moke said to him: "Massa, you have only one chile, Belmont, and I have five left; and you know you sold those three beauties to the New Orleans fancy-house men, and it almost killed mauma and me; and I have worked almost to death to earn that five hundred dollars

that I let you have to get my liberty. Massa, now let me have de money; or give me de paper to show, when you are dead, that I have paid five hundred dollars to be free." And as the master said, "Never speak of this to me again," Moke sprang from the front driving seat on to the nigh horse, with whip in hand, and told his master, as he looked back into the carriage, "It 'pears like these horses begin to get up steam." Moke drove at a fearful rate, and said, in high glee: "Massa, I've got through living in dis hard world; and when dese horses come on de riber bridge de Lord will help me rein dem off in deep water, and I'll go to glory, and you down to h—l." As the carriage and horses were, with himself and Moke, plunging into the deep water, the master awoke, and told his wife and son Belmont his dream, and wished free papers made out for Moke and his family. They both demurred, and said if he did such a thing as that they hoped he never would die in peace. So he told them that Moke and his family should fare no better than the other ninety slaves, and if they would call in James B. Lee and Andrew Clayton, he would have it in round writing.

Lee and Clayton both had said they never would vote again for Henry Clay, because he had said that two hundred years of negro slavery had sanctified and made it honorable. The old will was immediately destroyed, and all fared alike; for

all were set free, and each willed five hundred dollars apiece; the last will and testament giving Belmont and his mother less than three thousand dollars.

“God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.”

The African is not a whit behind the Anglo-Saxon, all things considered. Here is the opinion of one. He heard the preacher had said, during the funeral of his hard master, that he had gone to Heaven, and he did not believe it, and gave this reason: “When massa go to Saratoga, he talk about it, and pack up for Saratoga. When he goes to Niagara, he talks about it, and packs up for it; and so when he goes to Newport, he talks about Newport, and packs up for Newport. Now, massa never talked about Heaven, and he never packed up for Heaven; and he hasn’t gone to Heaven, no how.”

Sometimes in church their responses are electrifying. An able D. D. of the United Presbyterian church was praying, on a hot summer Sabbath, that the Lord would curtail the works of Satan; and the loud and hearty response was: “Amen, Lord Jesus; cut it smack and smooove off, clean up!”

Who that has within him a true heart can ever think without pain and sorrow of the wrongs in-

flicted upon the African race? If I should read to-day that France was fast being depopulated by war, pestilence and famine, I think I could find some consolation in reading "Toussant's Last Struggle for Hayti," by Wendell Phillips, the prince of orators.

In looking back to L'Ouverture's lonely, lingering death in a dungeon, we shudder. "He was confined in the castle of St. Joux, in a dungeon twelve by twenty feet, built wholly of stone, with a narrow window, high up on one side, looking out on the snows of Switzerland. In this living tomb the child of the sunny tropics was left to die."

Carlisle would have us await the issue, and declares "There is nothing but justice;" and so we read a clause of the 2d commandment: "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

And so it may be that future generations in this country may have to suffer for the cruelties inflicted on the African and Indian races. And if there is nothing but justice, it is not irrational to entertain the thought, that vast epochs of time will be required for a final settlement in equity and justice. The smothering groans and cries of the middle passage; the flowing blood drawn by the lash on the plantations, under a burning sun; the red-hot plow-share of hell and damnation tearing and breaking

the green and blooming sod of domestic life and happiness, will not be forgotten by Him who has said, "He being often reprov'd and hardeneth his neck shall be destroyed, and that without remedy, filling up the cup of wrath against the day of wrath, and perdition of ungodly men." "Depart from me, ye workers of iniquity, I never knew you."

"But O ! their end, their dreadful end.

Thy sanctuary taught me so ;

On slippery rocks I see them stand,

And fiery billows roll below."

A DELIGHTFUL RAMBLE.

Nearly forty years ago Rev. Frederic Plummer Snow, now three score years and ten, said to me, smilingly, "Brother Dean, let us have a short vacation (I was then in this city and he in Middleboro'), and go over into the State of Rhode Island and see Judge Clark, of Middleton, and others. By the by, the home of Judge Clark was ever a welcome home to the prophets, whether old or young. That journey never comes up in memory unassociated with fond recollections and high hopes. Reader, that is a very dear tie that binds the true hearts of young preachers together. Having renounced cheerfully the glory and pomp of this world, and the prospects of wealth and honor,

they look to Jesus, the man of sorrows, for comfort and sympathy: and they do not look in vain. The new love, the new hopes, the new objects of thought, the tender and respectful greeting and hearty welcome of even strangers, creates a constant and perpetual source of delight. "Great peace have they that love thy law, and nothing shall offend them." The conversation of Brother Snow was ever cheerful and pure. It might well be said of him: "Behold an Israelite indeed, in whom there is no guile." I well remember we walked one day from the stone bridge to this city, a distance of twenty miles.

We were not fatigued. That day we dined with a very intelligent and mirthful family, on roast goose. This week, the 12th of October, 1882, we talked the by-gone days over, and the aftermath was not dissatisfactory to me, as I beheld the countenance and heard the voice of one that still enjoys the dew of his youth. His honored parent, so highly esteemed as one of the best of preachers that they agreed to often speak his name, pleasantly reminding me of one of my mother's lullaby songs:

"Abner Jones and Frederic Plummer,
Preached out doors all last summer."

THE POWER OF SONG.

King Jehoshaphat well understood the use and power of good singing. So he appointed singers to go before the army and praise the beauty of holiness (II. Chron., chap. 20, v. 21): "Praise the Lord; for his mercy endureth forever." A great victory was gained; and in these days very many victories have been gained by the songs of Zion. It often makes the heart grow tender, and sweetly draws the hearts of sinners from the broad road of death to the narrow way of life. "Praise is comely in his sight." At the water side, when happy and obedient souls follow the Savior in the fullness of love to Christ, how edifying and cheering to all the bystanders.

The home altar of devotion is enlivened by singing. "Let the inhabitants of the rock sing." Some years ago I heard Madame Sontag sing "Sweet home," and the joyful impression yet remains.

"Then, in a nobler, sweeter song,
I'll sing Thy power to save;
When this poor lisping, stammering tongue
Is ransomed from the grave."

The singing in Dutchess Co., N. Y., by Rev. S. Wright Butler, R. Case and family, Rev. H. Brown, the Hixes and Wilburs, the Rev. Philetus Roberts, and many others, has, under God, been

made very effective in feeding the church of Christ.

Many sinners have been melted to tears by listening to the words, sung in the good tune "Sessions":

"Dear sinner, why so thoughtless grown,
Why in such dreadful haste to die?"

When hearing the above-named ministers, with others, in the Milan church, Duchess Co., singing, in the tune "Buckfield":

"When strangers stand and hear me tell,
What beauties in my Savior dwell;
Where He is gone they fain would know,
That they may seek and love Him, too,"

I have imagined myself in the audience chamber of the Deity, an inhabitant of that country where the people never say, "I am sick."

"There is a region lovelier far
Than sages tell or poets sing;
Brighter than summer beauties are,
And softer than the tints of spring."

REV. SIMON CLOUGH.

If only a Jewish hand could strike the cymbal with the boldness due to the grand march of the children of Israel from Egyptian chains to the free

air and soil of Canaan. What temerity in me to attempt a pen sketch of the sainted Clough.

I remember him as a dear father in the church of God. He loved young preachers, and he was ever suggesting the kind of books they should read and the kind of company they should keep. He would ask if any cloud was over the mind, any abiding sorrow in the heart. I well remember the advice he gave A. Edson. Brother Edson frankly told him that there was an abiding shadow over his mind, and he knew the cause of it; but he knew of no remedy. Brother Clough looked sad and surprised, and letting his chin drop down just enough to reveal partially a set of beautiful white teeth, said: "My dear, young brother, what is the cause of your sorrow?" "I am sorry to tell you that I live a sinning and repenting life. I have promised, on my knees in solemn prayer, that I would deny myself everything forbidden of God. I know I do not do as well as I might, and at present I know of no power that will keep me right. I don't doubt God's power, but as it has not kept me perfect in the past, what hope have I in the future? I have resisted and strove against sin as hard as I am capable, and I still remain a sinner."

Said Brother Clough: "My dear brother, you are engaged in a great conflict, and you can overcome through the blood of the Lamb and the word of your testimony. I rejoice that you are a free

moral agent; you have power to become a son of God, or, on the other hand, a son of perdition. You alone must decide that.

“ Know this : the human mind is free
To choose its state, and what ’twill be ;
For this eternal truth was given,
That God will force no man to Heaven.

“ Freedom and reason make us men ;
Take these away, what are we then ?
Mere animals ; and just as well
The beasts may talk of Heaven or hell.’

“ Be temperate in all things, and pray, believing that you receive the things that you ask for. Work a few hours each day for small wages. Read, a few hours each day, such books as ‘ Locke on the Human Understanding,’ ‘ The History of Josephus,’ ‘ Dr. Adam Clark’s Commentary,’ ‘ Jones’ History of the Church.’ Especially read every day in the year several chapters in the Holy Bible.”

As he closed this never-to-be-forgotten lecture, he said to us: “ I feel more than happy to have your society; please excuse ten minutes’ absence.” On his prompt return he said, “ We will take a short ride together into Tiverton, in the course of an hour. There is a sick man there that can live probably but a few days, and I must see him. Then we will go on an autumn ramble; I think it is better than to go Maying in the spring, and that has its charm.”

We soon found ourselves in an elegant hack, quickly going south. About two miles south of the pleasant village of Fall River we came to a halt, and Brother Clough called on the sick man; then resuming the ride, we came to the shore, and a large hamper was taken from the rear of the coach and put in a shady place, to be attended to at one o'clock. The coachman, before leaving us to go back to the village, was ordered to come for us at four o'clock. We soon forgot the beautiful scenery in listening to that kind voice of love.

He assured us that we could preach without the fear of breaking down. "Now, if you take the text, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to Jew first, and also to the Greek.' On this text you have much scope, a large field. You are not ashamed because of its high and infinitely good author. Because it is offered to all for what it is—in the home circle, in the State, out at sea, in the desert or wilderness."

We found the dinner to be all that an epicure of Delmonico's could desire. A few months subsequent to this I saw Edson again, and he was enjoying marmorean health, and said Elder Simon Clough had, through Christ, redeemed him.

Brother Clough was a large, well-built man. His symmetrical proportions were faultless. Without exception, he was the handsomest man I ever saw. In the house of the Lord, where God placed

him for both strength and beauty, he remained to his dying day. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

As I think of this faithful man of God and his writings (see "Clough's Works"), I am reminded of what Wordsworth said of Milton:

"Thou shouldst be living at this hour ;
Return to us again ;
Give us knowledge, freedom, value, power ;
Thy soul was like a star,
And dwelt apart.
Thou hadst a voice
Whose sound was like the sea,
Pure as the naked Heavens, majestic, free.
Thus didst thou journey on life's common way,
In cheerful godliness ;
And yet thy heart the lowliest duties
On itself did take."

GOT EVEN WITH THE BAGGAGE-MAN.

Some of the fairest representatives of good, honorable men I have found, either officially or by head work, engaged in railroad business. I am quite sure that between here and Leavenworth, Kansas, I found a baggage-man of the other sort. He insisted that I should pay him seventy-five cents for a leather strap an inch and a

half wide, sufficiently long to go around a good-sized trunk and fasten with a cheap buckle. I thought twenty-five cents about a fair price, but as he handled the trunk so strangely savage I offered fifty cents, which he refused, saying that he would bet five hundred dollars against a glass of Albany ale that that trunk burst before it got through. As I was at that time quite verdant in many things, and followed the foolish habit of wearing around my neck a snow-white cloth, and on my bosom a gold cross, and an ink-black frock coat, cut army style, about four inches below the knee, I was often taken for a priest. In cities like Cincinnati and St. Louis, devout ladies would partially bow one knee, and I felt as if I must in some way return such good will. I, without effort, soon found myself supplied with good manners; and whenever the devout, in passing, bent the knee in a graceful manner, I waved my right hand as a kind of peace offering and blessing. The time not having arrived for the trunk to be stowed away in the baggage-car, I kept an eye upon it, and in order to sell many straps, the trunks would suddenly change position with a crash.

Seeing a stout man that I thought might be thirsty, I said to him, aside, as I slipped a quarter into his hand: "They sometimes call me a priest; and that baggage-man says that turtle-back trunk, with the letters 'G. D.' made of brass nails, will burst before it gets through; but oh! for dear

and holy Mary's sake, may the trunk go safely through."

His reply was: "Be Jasus, if the trunk busts, he'll bust!"

I quickly walked away, feeling so much better that I put a checkerberry lozenge into my mouth, and, at a safe distance, turned and faced the field of uncertainty, and at the same time feeling quite certain that concerning that trunk there was soon to come in a new dispensation, founded on better promises.

I am positive that only five minutes passed before the baggage-man was down, and the victor was moving, with a quick, firm step, to a saloon for refreshment. Strange as it may appear, this same baggage-man was up in less than ten minutes, with his head tied up with a blood-red handkerchief, quietly doing his duty, with the trunk-smashing spirit completely knocked out of him. My trunk went through safe, right side up with care.

"THE GRACE OF GOD ABOUNDED THROUGH MY LIE."

Some years ago, down South-by-West, near the Gulf of Mexico, I had baptized about twenty persons; and as they did not all do as I thought persons born of the Spirit ought to, I introduced an anxious seat, so as to have them instructed more

perfectly in the way of the Lord. This gave offence to a backslidden deacon of much wealth. He charged me with being at heart a Methodist, and wrote to Rev. John Phillips, Brown Co., Ohio, to know who I was. Rev. John Phillips wrote back that Rev. Gardner Dean was a good man, but he thought that he was periodically insane. So one day this backslidden deacon had me out to ride, and when about six miles from his home, and near a poorhouse, with a room for the insane, he said to me: "I have got a letter from Rev. John Phillips. He says you are a very good man, but he thought you were periodically insane," and showed me the letter, and asked me if that was Phillips' handwriting. I told him it was. "Well," said he, "you are weary, and I am now taking you to a good place to have rest and composure. My wife has put in your shirts and socks, and some good things, and you will fare well. You must not resist, and it will all be well."

The idea came to me like a flash, "Push him into the pit he has dug for me," and the words of St. Paul: "The grace of God abounded through my lie," is just the text for me. So I resolved to get him into the insane apartment of the poorhouse, where he was quite sure he would have me. Then I said to him: "Do let me go in alone; and you set in your carriage till he locks me up in the insane room, and then the man that has charge will ask you in to see how contented I am in my new

home. Oh! how kind you are. I know there is something wrong about me. Now, I will confess that your beautiful daughter of seventeen summers was bewitched by me. Dear child, how she would throw her dear form about on that elegant Brussels carpet. I think, my dear brother and father in Israel, that, without any exception, she had the handsomest form I ever set eyes upon; she must have borrowed her unrivaled charms from the fairest virgin daughter of eternity. Oh! my dear father and brother, benefactor and everlasting friend, do promise me—and your word is gold—that you will bring her to look through the grate and sing to me. When she had the power that night in your parlor, how wicked I was to tell you she made it. Oh! my dear brother, the night you sent her up into my chamber with the bed-spread, and she said so kindly, ‘Domine Dean, let me put this spread over you, the gulf fog will cause you to take cold,’ can it be possible that I roughly said to her, ‘God knows this is a hot country, but don’t you come into my room.’”

“Let that all go, Elder; she will come and see you, and you will come into your right mind soon, and the time may come when you will get married and be happy.”

Having arrived at the dismal looking poor-house, I said: “Now I will go in, and he will come out and invite you in to see a contented Christian—like the good man’s butter, good clean through.”

To the joy of my heart, I found the keeper of this house to be a clear-headed, warm-hearted, conscientious Mason. I talked in a low voice, at full speed, substantially as follows, giving him my name and occupation: "Do you know that man that I have brought here, seated out there in the carriage?" "I do; and he can talk best in meeting when he has had two or three bumpers of old bourbon." "Yes, perhaps. But, however painful the duty, I must have him put immediately into close confinement. Don't chain him, for he might not live through it. Oh, dear! what will his poor wife do? He has a daughter as beautiful as Hebe or Cleopatra. I composed a verse with a chorus for her to sing:

'O! could my wish control thy fate,
No sorrow shouldst thou know;
Religious light shine round thy path,
And roses round thee blow.

CHORUS—My father is crazy, it seems like a dream;
He'll hear no more sorrow from Gardner Dean.
Some say Gardner is from the West,
And some say he's from the East;
But one thing is certain, he's a level headed
priest."

Said the keeper of the home of the poor and insane: "I hardly know which to put in close confinement. It is likely as not that you are both crazy. Whose team is that that you came with?" My answer was, "It is his, and you must take care

of it till his wife comes to see him." I took from my side pocket, not a bottle of brandy, but a copy of the New Testament, and spread apart my fore and middle fingers, and laid them on the Testament, and asked him to do so too, laying his fingers on mine, forming the square and compass. Then I swore that if he got out of the asylum my life would not be worth a straw. The keeper assured me, then, that he would secure him, and all would be right. I hurried out of the back way, unseen by the doomed and sold deacon. Two miles walk brought me to an old tavern, and I staggered up to a hostler and handed him a York shilling, saying to him, "Whose business is it if a man liquors a little coming through the rye? Wake me when the stage comes."

In fifteen minutes I was jostled over a corduroy road to a depot, and when seven hundred miles from that community I wrote back to a brother Mason to know how the Deacon liked poor-house confinement. Here is an extract of that letter: "You ask in your kind letter how the Deacon likes poor-house confinement. As soon as the key was turned upon him he swore fearfully; and kicked and raved and broke his second toe, and to all that saw him he seemed to be a maniac. In three days from the time you got him in there his wife came and had him liberated. She hardly knew him; he would neither eat, drink or sleep, The joke was kept as still as possible, but it would leak." This

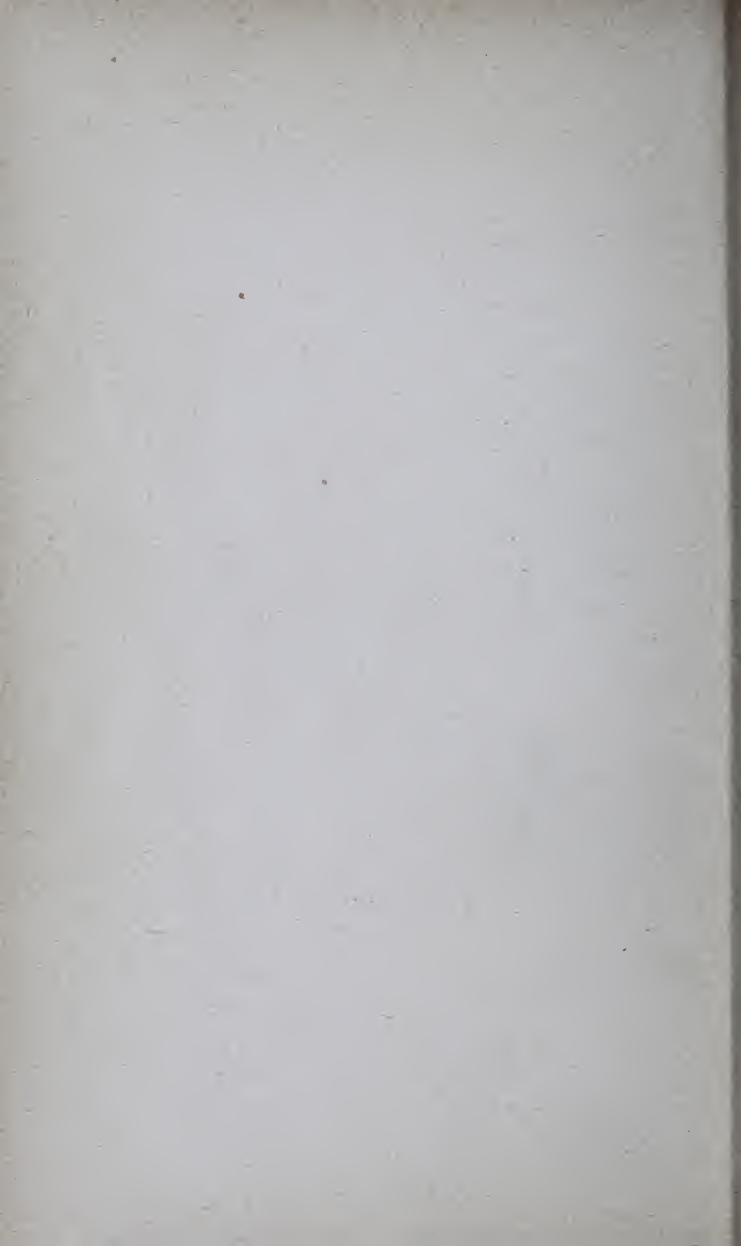
occurred soon after my abduction. I then had fears of being murdered, and felt safer to preach under an assumed name, letting a few brethren, as Odd Fellows, and the deacons and Masons know my real name. At this writing I cannot tell whether my fictitious name was Will Smith or John Johnson. But the joy I felt in getting even with this secular sectarian deacon still lingers in memory. I do not call to mind any seasons of weeping over that broken toe.

The South and West abound in that exercise called the staying power more than New England. It does now occur to me that, in 1842 and 1843, Rev. Mrs. Silas Hawley and the daughters of "paper-hanging" Perkins had the power in the white church vestry, and were floored and apparently unconscious.

About that time Rev. John Phillips, Rev. James Thatcher, Rev. Silas Hawley, and myself, debated the question: "Does the church of Christ depend on any outward organization?" They took the affirmative, I took the negative. Sixteen thirty-minute speeches were made to an overflowing house at the head of Westport. Phillips made two, Thatcher one, Hawley five, and I eight. This debate, and the free meeting at Liberty hall—where on the Sabbath I usually spoke on a platform so free that Garrison, N. P. Rodgers, Pillsbury, Stephen Foster, Aby Kelley, Frederic Douglas, Charles Lenox Raymond, John A. Collins, Henry

H. Clapp, Geo. E. Bradburn, James Buffum, Samuel J. May, Henry C. Wright, Sojourner Truth and Theodore Parker were ever welcome—severed in some respects the kind feeling which had previously existed in the clerical circle. Rev. John Phillips never was as friendly after as before. And this accounts for his wish to have me labeled as insane. We must in all candor admit that very many preachers are ornaments to the race, and by their virtues, toil and wisdom, have caused the wilderness to bud and blossom as the rose. They have led wayward and vicious youth to purity, love and righteousness. But it is equally true, on the other hand, that while hard and brawny men pound and bruise each other, treat and make up good friends as ever, some ministers (we hope the number is few) never make up, or love each other, down to the day of their death. Many of them, in seeking for money and position, come short of the golden rule. The majority of them, I think, desire to do good, and it must be admitted that the nearest approximations to Jesus Christ in this world are to be found among the ministers of the Gospel.

This completes the manuscript furnished by Mr. Dean before his sickness and subsequent death, and must be taken as an excuse for such an abrupt ending. Had Mr. Dean lived, it was his intention to have added only a few pages more, and those principally devoted to returning thanks to the various individuals who had so kindly furnished him encouragement, advice and money to prosecute the work.

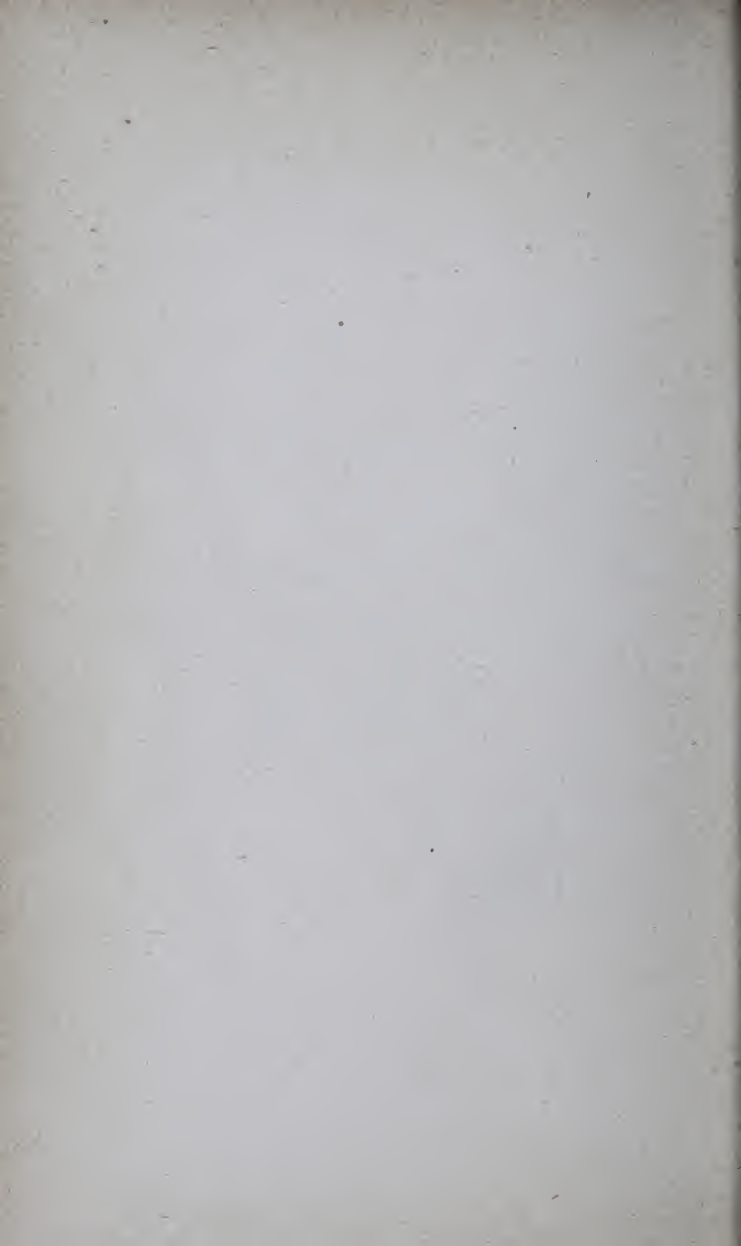


DEAN GENEALOGY.

BY EBENEZER W. PEIRCE, OF FREETOWN,

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DEAN GENEALOGY.

WALTER DEAN, the emigrant ancestor of that branch of the DEAN FAMILY whose genealogy is herein presented, was born at Chard, in England, a market town, situated about ten miles from Taunton, in Somersetshire, both towns being pleasantly located in an extensive and fertile valley called TAUNTON DEAN, on the river Tone.

In a work entitled "Campbell's Survey of Great Britain" may be found the following:

"The vale of Taunton Dean, in respect to its amazing fertility, is only surpassed by the industry of its inhabitants, which is a point that we may affirm to be extremely worthy of notice, since it very rarely happens in this kingdom, or in any other, that when, from the natural fecundity of the soil, a plentiful subsistence may be had with very little labor, the people should, nevertheless, apply themselves vigorously and steadily to the manual arts."

Another authority, entitled "Fuller's Worthies," states that a proverb has become current among the inhabitants of that beautiful valley, which gives a spontaneous and natural, and we will add, irresistible expression to their honest and com-

mendable pride of the place of their birth, "WHERE SHOULD I BE BORN ELSE THAN IN TAUNTON DEAN?"

The Saxon word *dean* signifies vale or valley, and may also imply a *woody place*, but its meaning cannot properly be expressed in the word *glen*, which signifies a defile or passage between precipitous hills that is hidden from view so it cannot be seen until the spectator is close upon its borders.

The town of Chard was of sufficient importance to attract considerable attention a long time ago, and was by the Saxons called Cardie, from which some have inferred that it derived its name from Cardie, so famous in history for his military exploits against the Britons.

The thickly settled portions of Chard are upon two streets, intersecting each other, and a row of houses called "Crow Line."

The houses are generally well built and commodious, and about 534 in number. The population is about three thousand, of which some thirteen hundred are engaged in trade and manufacture.

At the intersection of the two streets stands an ancient gothic building, formerly a chapel, but now used as a town hall.

On one of the streets stands another ancient building, that before the reign of Edward the Third was the Assize Hall, but is now used as a market house, where market is kept on Monday

of each week, and where it is said are exposed for sale more potatoes than at any other market in England.

As we contemplate the history of these two ancient edifices, the very many long years each has resisted the insidious tooth of time, and, although the inhabitants have not incurred the curse of "him who removeth the ancient land-mark the early fathers have set," yet they have entirely changed the uses for which both structures were reared, ignored the religious veneration formerly paid to one, and the respectful reverence accorded to the other, how forcibly are we reminded of the impossibility of determining "to what base purposes" both men and things may, under certain unforeseen circumstances, "be applied," and how true it is that

*"Imperial Cæsar dead and turned to clay,
May stop a hole to keep the rats away."*

The other public buildings now in Chard are a hospital for old and infirm parishioners, long since handsomely endowed by a Mr. Harvey with the income of two considerable estates, and a church edifice, 120 feet in length and 46 feet in width, with a tower containing a belfry and eight bells.

It was at Chard that in the 16th century the Royalists suffered a terrible defeat, and Chard was the birthplace of Sir Charles Every, so celebrated

for his sufferings in behalf of and attachment to Charles the First.

More space has been given to a description of the birthplace of Walter Dean, the emigrant ancestor of that branch of the Dean family whose genealogy we herein propose to present, than would have been, but for a growing demand in the public mind to learn "*where did you come from,*" as well as from *what* did you come.

Some places are said to be very good to emigrate *from* but very bad to emigrate *to* with a view to permanent location, and Chard, from all we have been able to learn, is a good enough place to go from, and by no means the worst or among the worst places in the world to go to or locate in.

There is, if I mistake not, some scriptural advice, to take heed to remember the pit from whence digged and the hole from which taken, and those of the Dean family who reject the modern theory addressed to man in the words "from a beast thou art," and prefer the old-time declaration "of dust thou art," will not chide me for the effort to trace their origin to Tauntonian mud rather than to a Darwinian monkey.

Walter Dean is supposed to have been born sometime between the years 1615 and 1620.

Walter Dean and his elder brother, John Dean, emigrated to America, and were among the earliest English settlers at Cohanet, that was soon after

called Taunton, both their names appearing in the list of first or original purchasers.

Walter Dean was by trade a tanner. His wife was Eleanor, a daughter of Richard Strong, of Taunton, in England, and she was a sister of Elder John Strong, who came with her to America in the ship "Mary and John," in 1630, and tarried for a while in Dorchester, and from thence, in 1637, went to Cohanet, now Taunton. Elder John Strong did not remain in Taunton, although there are some reasons for supposing he continued to reside there until after "King Philip's War," when he removed to Northampton, and is the progenitor of the illustrious family of that name that has resided there and in several other parts of our country. Walter and John Dean took up farms on the west bank of "Taunton Great River," about a mile from the "Green," and the open traveled way through those lands has been known as "Dean street" to this day.

That Walter Dean was a man of influence and highly esteemed among his English neighbors at Cohanet or Taunton, in the American wilderness, may reasonably be inferred from the fact that official records still preserved show him to have been a selectman twenty years, and a representative to the General Court one year, and also a deacon of the church.

In reading this genealogy perhaps an annoyance will be felt that so loose a way of stating the date

of a birth, marriage, or death should be indulged in, as to say "on or about," or "near," or "between" certain years, but every reasonable person will at once discover the absolute necessity of a resort to such an expedient when informed that the town records of Taunton for about two hundred years were destroyed by fire in or near the year 1838, by which the evidence of a multitude of local facts was irretrievably lost and can never be regained.

Had this genealogical account been prepared before the burning of the Taunton town records, probably in nearly every instance the precise date of birth, marriage and death could have been given, instead of only approximating the same by conjecture, as we are now compelled to do.

The probate records of the county contain many wills, with the dates when the same were executed, and when these wills were presented in probate court, thus proving that the person making such will was alive at the date of making, and dead at the date of the presentation in the probate court, and that is as near as it is now possible to arrive at the evidence of the date of many persons' deaths where town records have been destroyed, as was the case at Taunton.

Up to 1692, Taunton was a part of Plymouth Colony, the laws of which compelled every town within its jurisdiction to send to Plymouth a true copy of portions of the town's records, and such

copies have been preserved and are a great help in cases like those of Taunton.

1. WALTER DEAN (No. 1) and wife, ELENOR STRONG, had children as follows :

2. Joseph, born at date unknown. He was by trade a "cordwainer," or shoemaker. Married Mary ———. He died January 10, 1729. He bore the title of Deacon, and was the first or earliest town clerk of Dighton, although living on Assonet Neck, which was then a part of Dighton. Mary, his wife, survived him. (See grave-stone in Berkeley and the Public Records of Dighton.)

3. Ezra, born at date unknown. Married, Dec. 17, 1676, Bethiah, a daughter of Dea. Samuel Edson, of Bridgewater, and wife, Susannah Orcutt, who were among the earliest European settlers in Bridgewater, Dea. Edson having been owner of the first mill erected there. Dea. Edson died in 1692, aged 80 years, and Susannah, his wife, died in 1699, aged 81 years. Ezra Dean died some time between Oct. 28, 1727, and Feb. 15, 1732. (See Bristol County Court Records, volume 7, page 286.)

4. Benjamin, born at date unknown. Married Jan. 6, 1681, Sarah, a daughter of Samuel Williams, of Taunton, and wife, Jane Gilbert, granddaughter of Richard Williams and wife, Frances

Dighton.* Samuel Williams was the builder of the second meeting-house erected in Taunton. He commenced to raise that meeting-house May 19, 1729. (See Capt. John Godfrey's Diary.) Jane Gilbert was the oldest daughter of Thomas Gilbert, of Taunton, and wife, Jane Rossiter, a daughter of Hugh Rossiter. That second meeting-house in Taunton (built by Samuel Williams) was the one that had two galleries, the one above the other. Hugh Rossiter sold out his possessions in Taunton prior to 1675 and removed to Connecticut. Benjamin Dean died between Feb. 2, 1723, and April 14, 1725. (See Probate Court Records of Bristol County, volume 5.)

5. Abigail, born at date unknown. Married Joseph Wood.

DEA. JOSEPH DEAN (No. 2) and wife had:

6. Joseph, born 1688. Married Sarah ———. He died Aug. 11, 1773, in 85th year. She died March 26, 1775, in 73d year. Both have grave-stones bearing legible inscriptions.

7. Samuel, born at date unknown.

8. James, born at date unknown. Married, Mary Williams. He died in or about 1750.

9. Sarah, born at date unknown. Married Dec. 29, 1708, Joseph Read, of Freetown. He was a son of John Read, of Newport, and afterward of Freetown, a shoemaker by trade, who

NOTE.—The town of Dighton, Mass., was named for Frances Dighton, the wife of Richard Williams, of Taunton.

died in Freetown at about 8 o'clock in the morning, January 3, 1721. Hannah, the wife of John Read (and probably the mother of Joseph Read), died in Freetown about 9 o'clock in the morning of April 12, 1727. Joseph Read bore the title of "LIEUTENANT." Lieut. Joseph Read was Town Clerk of Freetown from March, 1738, to March 4, 1745; Selectman in 1712, 1714, 1715, 1717 and 1718; Assessor in 1711, 1712 and 1719; Representative to the General Court in 1729 and 1730. Sarah, the wife of Lieut. Joseph Read, died on the evening, Nov. 13, 1738. (See Maj. Thomas Leonard's Marriage Records, Registry of Deeds for Bristol County, and Book 1st of the Town Records of Freetown.)

10. Esther, born 1694; died Nov., 1707.

EZRA DEAN (No. 3) and wife, BETHIAH EDSON, had:

11. Bethiah, born Oct. 14, 1677. Died Nov. 27, 1679.

12. Ezra, born Oct. 14, 1680. Married twice, first Abigail, a daughter of Capt. James Leonard, of Taunton, and married second, Abigail Bretnell. Ezra Dean was a physician, and settled for practice in Taunton. He died July 1, 1737. Rev. Samuel Danforth, of Taunton, who died Nov. 14, 1727, is said also to have practiced the healing art at Taunton, and if so, he and Dr. Dean were contemporaries in their labors to relieve from the

woes that human flesh is heir to. Maj. Thomas Leonard, who died in Taunton Nov. 24, 1713, was also a physician.

13. Samuel, born April 11, 1682. Died Feb. 16, 1683.

14. Seth, born June 3, 1683.

15. Margaret, born at date unknown. Married ~~Benjamin~~ Shaw. *22/1/1682*

16. Ephraim, born at date unknown. Married Mary Allen, of Rehoboth.

BENJAMIN DEAN (No. 4) and wife, SARAH WILLIAMS, had:

17. Naomi, born Nov. 1, 1681. Died Jan. 6, 1682.

18. Hannah, born Dec. 26, 1682. Married ——— Richmond.

19. Israel, born Feb. 2, 1685. Married Ruth Jones, of Sandwich. He died March 23, 1760, Ruth, the wife, died April 18, 1769.

20. Mary, born June 15, 1687. Married, Jan. 1, 1708, Samuel Edson.

21. Damaris, born Sept. 4, 1689. Married Mathew White.

22. Sarah, born Aug. 20, 1692. Married James Danforth.

23. Elizabeth, born March 26, 1695. Married ——— Richmond.

24. Mehitabel, born June 9, 1697. Married ——— Richmond.

25. Benjamin, born July 31, 1699. Married Zipporah Dean. He died January 6, 1785. She died Sept. 27, 1778.

26. Ebenezer, born Feb. 24, 1702. Married Rachel Allen. He died July 30, 1774.

27. Lydia, born Dec. 11, 1704.

28. Josiah, born Oct. 23, 1707. Died March 23, 1710.

JOSEPH DEAN (No. 6) and wife, SARAH ———, had:

29. Sarah, born Oct. 14, 1724. Married Capt. Samuel Gilbert, of Berkley.

30. Joseph, born Aug. 7, 1726. Married Priscilla Dillingham. He died Nov. 9, 1803. She died July 15, 1817, in her 91st year.

31. Ebenezer, born July 4, 1728. Married Mary Read, of Dighton. He was killed by lightning while standing in the door of his dwelling.

32. John, born June 29, 1730. Died May 7, 1755.

33. Elizabeth, born May 26, 1736. Married, April 3, 1755, John Babbett, of Berkley.

34. Benjamin, born May 26, 1736. Married, Dec. 22, 1757, Mary Turner, of Freetown, now Bowenville, Fall River.

JAMES DEAN (No. 8) and wife, MARY WILLIAMS, had:

35. James, born 1732. Married Elizabeth

Jones. He died May 14, 1814. She died Dec. 26, 1787, in her 54th year.

36. Mary, born 1733. Married Abner Burt, of Berkley. She died Aug. 20, 1805. He died Nov. 8, 1820, aged 89. (See grave-stones.)

37. David, born 17—. Married, 1766, Lydia Jones.

38. Abner born

39. Rachel, born 1741. Married Capt. Zephaniah Jones. She died Oct. 12, 1807. He died Oct. 27, 1823.

LIEUT. JOSEPH READ and wife, SARAH DEAN, had:

40. Joseph, born at date unknown.

41. Benjamin, born Nov. 17, 1711. Died Oct. 25, 1732.

DOCT. EZRA DEAN (No. 12) and wife ABIGAIL had:

42. Ezra, born Oct. 30, 1706. He attained the age of 89 years. He married Silence Danforth.

43. Stephen, born Sept. 29, 1708. Married Hannah ———. He died Oct. 19, 1749.

44. Theodora, born Dec. 31, 1712. Married, Feb. 5, 1734, Maj. Richard Godfrey, of Taunton. He was a son of Richard Godfrey and wife, Bethiah Walker, and born March 23, 1711; grandson of Richard Godfrey and wife, Mary Richmond, and great-grandson of Richard God-

frey and wife, ——— Turner, a daughter of John Turner, of Braintree, and afterward of Taunton. Major Richard Godfrey was a captain in the "French and Indian War" (1755), promoted to major in that service in 1758. Theodora, the wife, died Jan. 14, 1813, aged one hundred years and fourteen days. (See grave-stone.)

45. Abigail. Married Caleb Walker. She attained to the age of 95 years. (Tradition.)

46. Bethiah. Married Stephen French, of Rehoboth. She attained to the age of 96 years. (Tradition.)

47. Nehemiah. He attained to the age of 90 years. (Tradition.)

48. James, born in 1717. He attained to the age of 96 years, and died in 1803.

49. Solomon. He attained to the age of 61 years. (Tradition.)

50. Nathaniel,

51. Seth,

52. Elkanah. He attained to the age of 87 years. (Tradition.)

53. Prudence. She attained to the age of 80 years. Married ——— Hayward. (Tradition.)

54. Elisha. He attained to the age of 83 years. He married twice. First, Dec. 8, 1763, Molly Wood, of Norton. Married second, Molly Durfee.

55. William, born in 1731. Married Lydia

Leonard, and they resided in Sutton, Mass., where she died Oct. 8, 1818.

56. George. He attained to the age of 86 years. (Tradition.)

57. Esther, born in 1733. Married twice. First, ——— Higgins. Married second, Robert Crossman.

SETH DEAN (No. 14) and wife had:

58. Ichabod.

59. Jacob.

60. Edward, born in or near 1717. Married Mary ———. He died April 9, 1791.

61. Paul. He resided at Hardwick, Mass. He died of lung fever at the age of 47 years. (Tradition.)

62. Silas. He was a twin brother of Paul, and went with him to Hardwick, Mass. (Tradition.)

63. Sarah.

———SHAW and wife, MARGARET DEAN (No. 15) had:

64. Bethiah.

EPHRAIM DEAN (No. 16) and wife, ———
ALLEN, had:

65. Ephraim.

66. Zephaniah.

67. Simeon.

68. Job.

69. Philip.

70. Ezra. Married Jemima Allen. He removed in 1778 to New Ashford, Conn., and afterward to Killingby.

ISRAEL DEAN (No. 19) and wife, RUTH JONES, had :

71. Josiah.

72. Israel.

73. Abraham, born in or near 1718. Died, April 7, 1761.

74. Job.

75. Noah. Married Elizabeth Hathaway, of Taunton.

76. Naomi.

77. Ruth.

SAMUEL EDSON and wife, MARY DEAN (No. 20), had :

78. Susannah, born in 1708. Married, in 1736, to Samuel Hayward, of Bridgewater.

79. Bethiah, born in 1710.

80. Mary, born in 1712. Married, in 1728, to George Packard, of Bridgewater.

81. Samuel, born in 1714.

82. Nathan, born in 1716.

83. Abel, born in 1718.

84. Obed, born in 1720.

85. Elizabeth, born in 1722. Married Samuel Leach, of Bridgewater.

86. Sarah, born in 1724. Married John Cooper.

87. Silence, born in 1726. Married Nehemiah Packard, of Bridgewater.

88. Ebenezer, born in 1727. Married Jane Griffin.

BENJAMIN DEAN (No. 25) and wife, ZIPPORAH DEAN, had:

89. Benjamin, born in or near 1725. Married Mercy Barrows.

90. Isaac, born in or near 1735. Married Rachel Staples.

91. Elijah, born 1742. He was keeper of the county jail at Taunton for many years.

EBENEZER DEAN (No. 26) and wife, RACHEL ALLEN, had:

92. Joshua.

93. Ebenezer.

CAPT. SAMUEL GILBERT and wife, SARAH DEAN (No. 29), had:

94. A daughter, died young. (Tradition.)

95. A daughter, died young. (Tradition.)

96. Jerusha, born ———, 1759. Married, Jan. 26, 1781, Ezra Chase of Berkley. He was born April 30, 1758. She died Oct. 17, 1829.

97. Sally, born 1760. Married Ensign Ebenezer Peirce, of Berkley. She died July 2, 1828.

He died June 15, 1841, aged 82 years. Of a company in the local militia of Berkley he was commissioned as ENSIGN. He and wife have grave-stones bearing legible inscriptions in an ancient cemetery near the old muster field in Berkley.

Capt. Samuel Gilbert, the parent, was Moderator of the annual town meeting in Berkley for the years 1764, 1766, 1767 and 1770. Elected Selectman in 1762, and served in that office six years; elected again in 1778, and served three years, making in the whole nine years that he held the office of a Selectman. (See Public Records of Berkley.)

JOSEPH DEAN (No. 30) and wife, PRISCILLA DILLINGHAM, had:

98. Joseph, born Oct. 25, 1748.

99. Sarah, born May 20, 1753. Married, Dec. 1774, John Sanford of Berkley.

100. Esther, born Dec. 7, 1755. Married James Dean (No. 129) of Berkley. She died Dec. 29, 1819. He died April 24, 1823.

101. John, born Feb. 25, 1758.

102. Paul, born Aug. 19, 1760.

103. Gamaliel, born 176—. Lived single.

104. Priscilla, born 1765. Married Barzilla Hathaway, Esq., of Berkley. She died June 22, 1839. He died Dec. 27, 1845. Of the annual town meeting of Berkley he was the Moderator in

1826, 1830 and 1832; Selectman in 1816, 1817, 1825, 1826, 1827 and 1832. (See grave-stones in Berkley and Public Records of that town.)

EBENEZER DEAN (No. 31) and wife, MARY READ, had;

105. Ambrose, born 1760. Lived single. He died March, 1793. (See grave-stones in Berkley.)

106. Rhoda. Married, July 24, 1783, Darius Sanford, of Berkley. (See Public Records of Berkley.)

107. Walter, born 1765. Married, Jan. 28, 1796, Batsheba Paul, of Berkley. He died Aug. 15, 1843. Of a company in the local militia of Berkley he was commissioned Ensign. He was "the salt of the earth." (Public Records of Berkley; grave-stones at Assonet Neck, State Records in Boston, and personal knowledge of the writer.)

Ebenezer, the parent, when standing in the door of his dwelling, was struck by lightning and killed. The electric fluid is said to have melted one of the buckles of his shoes. His wife was at the time engaged in milking a cow that was standing near the door. The cow was prostrated by the shock but the woman escaped unhurt. These are the particulars of the event that tradition has preserved.

JOHN BABBITT and wife, ELIZABETH DEAN (No. 33), had:

108. Erasmus. Married Eve Wilkinson.

109. Dorcas. Married Joel Tubbs.

110. John. Married Lydia Leonard.

111. Benijah.

112. Ebenezer. Lived single.

113. Elizabeth. Married, 1782, Abiel Hathaway of Freetown. He was cropped for the crime of forgery, a part of one of his ears being cut off by a sheriff of Bristol County, in compliance with a sentence of the Court. This punishment was publicly administered on the "*Green*" at Taunton, in the presence of a large number of spectators, one of whom, many years after, communicated a minute account of the transaction to the writer of this genealogy. Abiel Hathaway was born Dec. 16, 1759, and was third son and eighth child of Benjamin Hathaway and wife, Mary Davis; grandson of Jacob Hathaway and wife.

114. Esther. Married Nov. 21, 1781, Capt. Charles Strange, of Freetown. He died May 17, 1834. She died Nov. 13, 1811, in her 49th year.

115. George.

116. Dean. 1767, married Elizabeth Hathaway, of Berkley. He died 1843.

117. A daughter, that probably was not married, died young. (Tradition.)

John Babbitt, the parent, was born Aug. 2,

1733. He was a son of Capt. Benijah Babbitt and wife, Dorcas Jones. Capt. Benijah was born July 19, 1705, and died January 19, 1786. Dorcas, the wife, died Nov. 11, 1778, in her 73d year. John Babbitt was a grandson of Edward Babbitt, Jr. and wife, Elizabeth Thayer. Edward Babbitt, Jr. was born July 15, 1655, and united in marriage with Elizabeth Thayer Dec. 22, 1698. She was his second wife.

BENJAMIN DEAN (No. 34) and wife, MARY TURNER, had:

118. John. Never married, Lost at sea.

119. Gamaliel, born 1762. He died May 23, 1800.

120. Sally, born 1763. Married Philip Hathway, of Freetown. She died April 1, 1850.

121. Benjamin, born April 1, 1765. Married Hannah Nichols. He died May 17, 1837. She died Aug. 24, 1842. (See grave-stones in Freetown.)

122. Aaron, born 1766. Married Elizabeth Weaver of Freetown. He died Jan. 17, 1805. - She died Aug. 13, 1855, aged 85 years. (See grave-stones in Berkley.)

123. Moses, born 1769. He died Nov. 5, 1819.

124. Patience, born 1773. Lived single. She died June 20, 1824. Near the close of her life she became insane.

125. Susan, born 1774. Married John Phillips, of Berkley. He was born Jan. 18, 1765. She died Nov. 8, 1856. (Public Records of Berkley and grave-stones in Freetown.)

126. Samuel. Married Hannah Hinds, of Middleborough, that part now Lakeville, Both buried in Berkley.

127. Joseph, born 1780. Married Elizabeth Tew, of Berkley. He died June 30, 1855. She died Oct. 14, 1843, aged 56 years. (See grave-stones in Berkley.)

128. Ebenezer, born 178— . Married Oct. 25, 1810, Elizabeth Chace, of Freetown. He died Oct. 20, 1825. She died Dec. 1865. Both buried in Fall River. At the date of his death they resided in Freetown and his remains were interred there, but afterward removed to a cemetery in Fall River.

JAMES DEAN (No. 35) and wife, ELIZABETH JONES, had:

129. James, born 1756. Married Esther Dean (No. 100), of Dighton, that part now Berkley. He died April 24, 1823. She died Dec. 29, 1819.

130. Mary, born 1761. Married twice. First, David Dean, of Taunton. Married second, January 30, 1793, Abner Burt (No. 135), of Berkley. She died July 11, 1836. Abner lived to a great age.

131. Samuel.

132. Betsey, born 1769. Married, Sept. 18, 1794, Levi Dean, of Freetown. She died Aug. 22, 1836. He died Nov. 19, 1840, in his 73d year. He was elected a Selectman of Freetown in 1801, and held that office three years. (See Public Records of Freetown and grave-stones in that town.)

133. Ezra, born 1773. Married Rachel Jones, (No. 142), of Berkley. He died Jan. 12, 1826. She died June 16, 1850, in her 74th year. Of a company of militia cavalry raised in the towns of Berkley, Dighton, Freetown and Taunton, Ezra Dean was Captain from Sept. 26, 1806, to 1812, and Justice of the Peace for Bristol county from 1811 to Jan. 12, 1826; also Selectman of Berkley for one year. (See State and Town Records and grave-stones.)

134. Phebe.

ABNER BURT and wife, MARY DEAN (No. 36), had:

135. Abner. Married twice. He married, second, Jan. 30, 1793, Mrs. Mary Dean (No. 130), the widow of David Dean, of Taunton. She died July 11, 1836. She was born in 1761. Of the 3d Regiment of Bristol County Militia Abner Burt was Adjutant from Dec. 7, 1795, to 1810. That Regiment embraced the Militia of Taunton, Dighton, Berkley and Raynham.

136. Dean, born 1779. Married, May 29, 1806,

Polly Crane, of Berkley. He died May 24, 1856. She died Dec. 25, 1855, aged 77. He was Moderator of the annual town meeting in Berkley one year; Selectman three years; and Deputy Sheriff for Bristol County for many years, and was remarkably efficient and reliable as an officer.

DAVID DEAN (No. 37) and wife, LYDIA JONES, had:

137. Asa.

138. David, born 1772. Married twice. First, Betsey Hathaway. She died Nov. 24, 1800, aged 22 years. Married second, Feb. 30, 1804, Tryphana Dean, of Berkley. She died March 5, 1863, aged 78 years. He died May 8, 1837. (See Public Records of Berkley, and tomb-stone in that town.)

139. Williams was simple minded and never married. Cared for by a guardian.

140. Olive, born 1776. Married, 1796, Guilford Hathaway, of Freetown. He was born at Freetown, Aug. 31, 1769, and died in the West Indies July 15, 1802. She died March 31, 1838. (See Public Records of Freetown and grave-stone in the new cemetery near Assonet Village, in Freetown.)

141. Lydia.

ZEPHANIAH JONES and wife, RACHEL DEAN (No. 39), had:

142. Rachel, born 1776. Married Ezra Dean,

Esq. (No. 133), of Berkley. She died June 16, 1850. He died Jan. 22, 1826. (See grave-stones in Dean cemetery on Assonet Neck, in Berkley.)

143. Susannah, born 1777. Lived single. She died Dec. 24, 1857.

EZRA DEAN (No. 42) and wife, SILENCE DANFORTH, had:

144. Ezra, born Aug. 22, 1736.

145. Bethiah.

146. Abel. Married Mary Thayer, of Taunton.

147. Obed. Married Wealthy Thayer of Taunton.

148. Jesse. Married Ruth White.

149. Doratha. Married Micah Leonard, of Middleboro'.

150. Jemima. Married David Lincoln, of Norton.

151. Sarah. Married Thomas Willis, of Easton.

STEPHEN DEAN (No. 43) and wife, HANNAH, had:

152. Hannah, born Dec. 28, 1736. Died Jan. 8, 1737.

153. Stephen, born April 30, 1747. Married Hannah Robinson.

MAJ. RICHARD GODFREY and wife, THEODORA DEAN (No. 44), had:

154. Job, born in 1742. Married Abigail Jones, of Raynham. He died in 1813. She died Nov. 28, 1814, in her 70th year. He was widely known, and justly celebrated for eminence in his profession as a physician, as was also their son, Dr. Jones Godfrey, who died in Taunton, Dec. 11, 1831.*

155. Theodora. Married twice. First, Lieut. Josiah Robinson, of Raynham, an officer in the provincial army in the "French and Indian War," and after his death, she, on the 30th of December, 1783, became the wife of Capt. Abiel Peirce, of Middleborough, a Captain in the "French and Indian War" (1760), and also Captain in patriot army in war of American Revolution (1775 and 1776). Capt. Abiel Peirce died Dec. 26, 1811, and was buried in a cemetery near the old muster field known as "MUXUM GROUND," in Middleborough. He was a son of Ebenezer Peirce and wife, Mary Hoskins; grandson of Isaac Peirce, Jr.

NEHEMIAH DEAN (No. 47) and wife had :

156. Oliver.

157. Enos. Married ——— Williams.

* Dr. Jones Godfrey, as a "Freethinker," was greatly in advance of the times and the people of that section of country in which he lived, being an originator rather than an imitator. He seldom collected any pay for his services as a physician; and, just before his death, burned his account books for fear, as he said, that in collecting his legal dues some poor person might thereby be distressed. And yet the author of that thought and practicer of the generous sentiment was an Atheist.

JAMES DEAN (No. 48) and wife had :

- 158. Edward. Married Joanna Williams.
- 159. Hannah. Married Nehemiah Howard, of Easton.

SOLOMON DEAN (No. 49) and wife had :

- 160. Solomon.
- 161. Richard.
- 162. Sylvester.
- 163. Abisha.
- 164. Nathaniel.
- 165. Brenton.

SETH DEAN (No. 51) and wife had :

- 166. Celia.
- 167. Caleb.
- 168. Rebecca. Married John Andrews, of Raynham.
- 169. Anna. Married ——— Robinson.
- 170. Seth. Married Phebe Dean.
- 171. Lavina. Married Abiatha Richmond.
- 172. Prudence. Married Jacob Austin, of Woodstock.

- 173. Walter. Married Chloe Williams.

ELKANAH DEAN (No. 52) and wife had :

- 174. Elkanah.

ELISHA DEAN (No. 54) and wife had :

- 175. Elisha. Married Hannah Hall, of Norton.

WILLIAM DEAN (No. 55) and wife, LYDIA LEONARD, had :

- 176. Elijah.
- 177. Ashbel.
- 178. William. Resided in Mansfield.
- 179. Linus.
- 180. Savery.
- 181. Cyrus.

GEORGE DEAN (No. 56) and wife had :

- 182. George. Married Wealthy Dean.
- 183. Abiatha.

ICHABOD DEAN (No. 58) and wife had :

- 184. Samuel.
- 185. Abner.
- 186. Ichabod.
- 187. John.
- 188. Paul.

EDWARD DEAN (No. 60) and wife had :

- 189. Micah.
- 190. Perry.
- 191. Edward.
- 192. James.
- 193. Silas. Resided at Newport.
- 194. Seth. Died Oct. 26, 1770.
- 195. Mollie. Died Aug. 9, 1770.

PAUL DEAN (No. 61) and wife had :

- 196. Seth.

197. Nathaniel.

198. Paul.

SILAS DEAN (No. 62) and wife had :

199. Silas. Died in 1844, aged 90 years.

200. Lot.

PHILIP DEAN (No. 69) and wife had :

201. Philip. Married Abigail Macomber, of Taunton. She was a daughter of John Macomber and wife, Abigail Padelford, granddaughter of Thomas Macomber, who was born April 30, 1679, and great granddaughter of John Macomber, Jr., and wife, Anna Evans, who were married July 16, 1678.

202. Calvin. Married Esther Beverly.

203. Polly. Married John Macomber, of Taunton. They removed to Oldham.

JOSIAH DEAN (No. 71) and wife had :

204. Timothy.

205. Josiah. Lived in Killingly, Conn.

206. Edmund. Lived in Paris, Maine.

207. Asa. Lived in Paris, Maine.

208. Abraham. Lived in Hebron, Maine.

209. Jacob. Lived in Oxford, Maine.

210. Zaddock. Lived in ———, Maine.

211. Hannah. Lived in Paris, Maine.

212. Ruth. Lived in Oxford, Maine.

ISRAEL DEAN (No. 72) and wife had :

213. Gideon.

214. Israel.

215. Abigail.

216. Hannah.

217. Mary.

JOB DEAN (No. 74) and wife had :

218. Nathaniel, born April 29, 1754. Married Elizabeth Cobb. He died Dec. 19, 1822. She died Sept. 27, 1839.

219. Job. Married ——— Werdin, of Cheshire, Mass.

220. Walter. Resided in Dalton, Mass. Married ——— Hathaway.

NOAH DEAN (No. 75) and wife, ELIZABETH HATHAWAY, had :

221. Noah. Lost his life in French War. (Tradition.)

222. Abiel. Married Abigail White, of Norton.

223. Elizabeth. Married John Dennis.

BENJAMIN DEAN (No. 89) and wife, MERCY BARROWS, had :

224. Samuel. Died June 6, 1840, aged 85 years. Considerable of a genealogist.

225. Abijah. Died of consumption while yet a young man.

226. David. Married Mary Dean (No. 130).

He was killed by falling from a house. After his death she became the wife of Abner Burt, Jr., of Berkley (No. 135). (See page 158 of this book.)

227. Luther. Married Margaret Strobridge, of Middleboro', that part now Lakeville.

ISAAC DEAN (No. 90) and wife, RACHEL STAPLES, had:

228. Eliphalet. Born 1771.

229. Isaac. Born Feb. 12, 1781. Married Roba Martin, of Hancock, Mass.

230. Elijah. Born 1783. Married, Aug. 8, 1805, Deborah Howland, of Freetown. She was born Sept. 27, 1782, and died May 15, 1850, and was buried in what is now Lakeville. She was a daughter of George Howland and wife, Deborah Shaw; granddaughter of Isaac Howland and wife, Catherine Howard, and great-granddaughter of Joshua Howland and wife, Doratha Lee.

231. Benjamin. Born 1788. Married ——— Allen, of Middleborough.

ELIJAH DEAN (No. 91) and wife had:

232. William. He went to Vermont.

233. Charles.

234. A daughter.

JOHN SANFORD and wife, SARAH DEAN (No 99), had:

235. Sophia. Married, Feb. 7, 1799, Rev. Thomas Andros, of Berkley. She died Feb. 13, 1843, and was his second wife. He was born at

Norwich, Conn., May 1, 1759. He died Dec. 30, 1845. His first wife was Abigail Cutler, of Killingly, Conn., to whom he was married May 18, 1784.

236. Esther. Married Capt. John Dillingham, of Berkley. Of a company in the local militia of Berkley he was commissioned Captain Nov. 13, 1795, and was also a Justice of the Peace for the County of Bristol at a later period in his life.

237. Sarah. Married, May 3, 1775, Seth Winslow, of Berkley.

BARZILLA HATHAWAY, Esq., and wife, PRISCILLA DEAN (No. 104), had:

238. Asahel, born Feb. 14, 1792. Married Jane Eddy, of Middleboro.

239. Joseph D., born Oct. 8, 1793. Married Betsey Porter, of Berkley. He died Jan. 12, 1870. She was born May 24, 1795, and died March 23, 1860, and was a daughter of Tisdale Porter, of Berkley.

Concerning John Dean (No. 118), it has already been stated in this genealogical account that he never married, which statement is true; and yet he was the ancestor of quite a number of persons that claim the surname of DEAN, and also claim to be members of this branch of the family and to being allied to it by blood, and these have ever had, and still continue to have, that claim undisputedly allowed by other members of the Dean

family, as well as by "*the rest of mankind*," and to leave them all out of this genealogy, under these circumstances, is what the writer does not feel authorized to do; and to give their names simply as the lineal descendants of John Dean (No. 118), neither naming or alluding to any wife of his as their mother, would of itself excite a suspicion; and hence, I am compelled to make a "clean breast" of the circumstances and facts, as these, from public records and traditions, are proved to have existed, and to do which will first present, "*verbatim et literatim*," what appears upon the public records of Freetown concerning that matter:

(*Book 2d, Page 393.*)

"John Dean of Dighton Entred his intentions of Marriage to Elleoner Payn of freetown August y^e 19th 1780.

"PHILIP HATHAWAY JR

"Town Clerk."

(*Book 3d, Page 136.*)

"John Dean (so called) son to Eleanor Payne, was born March 26th 1781.

"WILLIAM ENNIS

"Town Clerk."

Thus it appears that in a little less than seven months after John Dean, of (what was then Dighton, but now) Berkley, made public his intention to marry Elenor Payne, of Freetown, she gave birth to a male child that she named "JOHN DEAN," as John Dean (No. 118) she alleged was

the father, although she had become a mother without receiving a wedding ring, and tradition adds that between the date of publication of intention of marriage and that of the birth of the child John Dean (No. 118) had gone upon a voyage to sea, from which voyage he never returned, and was supposed to have been drowned. Upon this evidence of the case we take the liberty of accepting John, the son of Elenor Payne, born March '26, 1781, as (No. 240) of this genealogy.

Elenor Payne, the mother, on the 31st day of January, 1787, became the wife of John Evans, of Freetown, and on the 30th of July in that year, or less than six months after marriage, she gave birth to another child. Elenor Payne was a daughter of Ralph Payne, of Freetown, and wife, Elizabeth Harlow, grand-daughter of Thomas Payne, of Freetown, and wife, Susanna Haskell, and great-grand-daughter of Ralph Pain, of Rhode Island, and afterward of Freetown. Elenor Payne was born in or near the year 1758, and died Oct. 18, 1842. John Evans was born Nov. 16, 1747, and died January 27, 1806. He was a son of John Evans, of Freetown, and wife, Ruth Winslow.

JOHN DEAN (No. 118) and wife had :

240. John, born March 26, 1781. Married, Oct. 26, 1806, Mary Chase, of Freetown. She was a daughter of Philip Chase, of Freetown, and wife, Mary Read; grand-daughter of Seth Chase; great-grand-daughter of Walter Chase, born Oct.

23, 1684, and married Deliverance Simmons Jan. 29, 1707; and great-great-grand-daughter of Benjamin Chase. John Dean (No. 240) with Mary, his wife, removed to the northerly part of the State of Ohio and lived near Rollersville. Both are dead.

PHILIP HATHAWAY and wife, SALLY DEAN (No. 120), had:

241. Philip, born Sept, 11, 1789. Married, May 31, 1818, Diadama Hathaway, of Freetown. She was born Sept. 24, 1798. They removed to the northerly part of the State of Ohio, where he purchased lands at a place called "Black Swamp," near Rollersville. Both are dead.

242. Lucy, born February 15, 1794. Married Oct. 28, 1810, Stephen Barnaby, of Freetown. He was a Selectman of Freetown one year and an Assessor seven years. He was born April 6, 1789, and died (in the same house in which born) Oct. 8, 1844. She died 1861. He was a son of Ambrose Barnaby and wife, Phylena Bicot; grandson of Capt. Ambrose Barnaby and wife, Elizabeth Gardiner, and great-grandson of James Barnaby, Jr., and wife, Joanna Harlow.

Philip Hathaway, the parent, was a son of Philip Hathaway, Jr., of Freetown, and wife, Lucy Valentine, and born June 4, 1765; grandson of Philip Hathaway, Sen., of Freetown, and wife, Martha Simmons; great-grandson of Ensign Jacob Hath-

away, of Freetown, and wife, Philip Chase; great-great-grandson of John Hathaway, Jr., of Taunton and afterward of Freetown, and great-great-great-grandson of John Hathaway, Sen., who resided in that part of ancient Taunton, now Berkley. John Hathaway, Sen., was a Selectman of Taunton in 1681-82-83 and 1684; Representative to the General Court in 1680-81-82-83 and 1684, and again in 1691.

John Hathaway, Jr., was a Selectman of Freetown in 1687 and 1688, 1698-99, 1700-01, 1706-07-08-09, 1711, 1713 and 1719, or, in the whole, thirteen years.

Ensign Jacob Hathaway was first chosen a Selectman of Freetown in 1716, and, by successive elections, served in that office twenty-five years.

Philip Hathaway, Sen., was elected a Selectman of Freetown in 1757 and served eight years. He was Treasurer of that town three years.

BENJAMIN DEAN (No. 121) and wife, HANNAH NICHOLS, had:

243. Sinai, born March 24, 1789. Married Doct. Seth P. Williams. She died Nov. 19, 1850. He died May 23, 1862.

244. John, born April 6, 1792. Married twice. First, Nov. 8, 1821, Catherine Nichols. She died Nov. 29, 1832, and he married, second, Lydia Andros, of Berkley. He died Sept. 12, 1863. He was a representative to the General

Court from Freetown in 1850. (See Public Records of Freetown and grave-stones.)

245. Benjamin, born March 24, 1794. Married twice. First, Oct. 2, 1817, Louisa Bessee, of Rochester. He obtained a divorce from her, and married, second, Rosamond Hathaway, of Freetown. He died April 30, 1854. He was buried in New Bedford.

246. George, born April 17, 1796. Married, Oct. 3, 1824, Lois P. Hathaway, of Freetown. He was a Selectman of Freetown in 1856. He died Sept. 29, 1876. She died March 22, 1868. (See grave-stones in Freetown.) He served in the coast-guard stationed at and near New Bedford in the last war with England.

247. Mary, born June 5, 1798. Married, January, 1832, Adino Paddock, of Freetown. She died April 16, 1842. He died May 20, 1872, aged 87 years. (See grave-stones.)

248. Patience, born March 24, 1801. Married Thomas W. Pearce, of Freetown. He died May 31, 1853. He was by trade a shoemaker.

249. Hannah C., born Aug. 4, 1803. Married, March 27, 1823, James Evans, of Freetown. He died July 8, 1864. He was born May 23, 1800. He was by trade a shoemaker. Removed to and located in the northerly part of the State of Ohio, near Rollersville. He was a son of John Evans and wife, Elenor Payne.

Benjamin Dean, the parent (No. 121), was

Poundkeeper of Freetown twenty-two years, Constable eight years. (See Public Records of Freetown.) He died May 17, 1837, aged 72 years 1 month 16 days. Hannah, the mother, born Dec. 31, 1764. died Aug. 24, 1842. (See grave-stones.)

AARON DEAN (No. 122) and wife, ELIZABETH WEAVER, had:

250. Jonathan W., born July 5, 1791. Married, Nov. 26, 1812, Abigail Nichols, of Freetown. He was drowned in Assonet River June 7, 1845.* She died Dec. 29, 1844, aged 51 years. (Town Records, recollections of the writer, and grave-stones.)

251. Mary, born Dec. 9, 1793. Lived single. She died Feb. 27, 1862.

252. Anna, born April 21, 1796. Married William Nichols.

253. Sarah, born June 19, 1798. Married twice. First, Zephaniah Eddy, of New Bedford. He died, and she married, second, Jesse Coolidge.

254. †Aaron J., born April 6, 1800. Married Alice Webb, of Berkley.

* His name was Jonathan *Weaver* Dean, and he was usually called *Weaver* Dean instead of Jonathan W. Dean. Though drowned, his feet, when he was found dead, still remained in his boat, but his head was in the water.

† His name was Aaron Jefferson Dean, and he was usually known as *Jefferson* Dean, the Aaron seldom being applied.

255. Susan, born May 19, 1802. Married Doct. Artemus Stebbens, of Swansea. Both are dead.

256. John T., born Aug. 13, 1804. Married Mary D. Williams, of Freetown. He died Dec., 1878.

Aaron, the father, died January 17, 1805, in the 39th year of his age. Elizabeth Weaver, the mother, died Aug. 13, 1855, aged 85 years 11 months. She was a daughter of Jonathan Weaver and wife, Mary ———, and born Sept. 10, 1769.

JOHN PHILLIPS and wife, SUSAN DEAN (No. 125), had:

257. John. He learned the trade of a hatter, went West, and died not far from the Mississippi River. (Tradition.)

258. Mary, born March 13, 1801. (Family Record.) Married, Feb., 1840, Jason Hathaway, of Freetown. He was born Nov. 8, 1779, and died Nov. 3, 1853. She was his second wife. She died June 19, 1881. (Public Records of Freetown and grave-stones.)

259. Moses.

260. Aaron.

261. Joseph. Married Margaret Terry, and settled in Ohio.

262. Silas. Married twice.

263. Susan. Never married. Died.

SAMUEL DEAN (No. 126) and wife, HANNAH HINDS, had :

264. Rodah, born January 12, 1815. Married Willard Tripp, of Taunton, where they now reside.

265. Gardner, born June 18, 1816. His religious experiences and labors appear in the autobiography to which this genealogical account is appended. He married three times. First, Clarissa White. His third wife was Mary Legore, who survived him. He died Nov. 25, 1882.

266. Nancy, born July 12, 1818. Married Hon. Walter Dean Nichols, of Berkley, where they reside.

267. Franklin, born April 9, 1820. Never married. He was killed by the accidental discharge of a gun.

268. Walter, born May 10, 1822.

269. Samuel, born Dec. 31, 1823. Married
——— Morrell.

270. Anna Bathsheba, born Oct. 14, 1826.

271. G. M. De Lafayette, born Nov. 2, 1828. Married Ann Dean, a daughter of John Dean (No. 244), of Freetown, and wife, Catharine Nichols.

272. John H., born Dec. 31, 1830. Lived single.

JOSEPH DEAN (No. 127) and wife, ELIZABETH TEW, had :

273. Elizabeth, born May 31, 1807. Married David Olney, of Fall River.

274. Abigail, born March 28, 1809. Married Henry Wilbur, of Little Compton, Rhode Island, and afterward of Fall River. She died May 29, 1883.

275. Mary L., born April 16, 1811. Married Rodolphus Allen, of Fall River.

276. Joseph G., born March 9, 1813. Married twice. First, Phebe Sawyer. Married second, Lucinda Palmer, of Westport.

277. Henry N., born April 13, 1815. Married Ellen Wing, of New Bedford.

278. Moses, born May 4, 1818. Married Hannah Brownell, of Fall River.

279. Rebecca, born May 26, 1821; died Dec. 31, 1836.

280. Sarah J., born March 29, 1823. Married George Taylor, of Little Compton, Rhode Island.

281. Benjamin A., born Feb. 10, 1826. Married Nancy Wardell, of Fall River.

282. Susan E., born Sept. 20, 1828. Married Benjamin F. Coombs, of Middleborough

Joseph, the father, died June 30, 1855, aged 75 years. Elizabeth Tew, the mother, died Oct. 14, 1843, aged 56 years. Their home was upon Assonet Neck, in Berkley, on that side next Assonet River near what is familiarly known as the "Narrows."

EBENEZER DEAN (No. 128) and wife, ELIZABETH CHASE, had:

283. Ebenezer, born Aug. 29, 1812. Married Sarah ———.

284. Gilbert, born May 15, 1814. Married Jerusha Carpenter, of Fall River.

285. Gardner, born March 19, 1816. Married twice. First, ——— Westgate. Married second, Rachel Pearce, of Fall River.

286. Eliza, born Sept. 21, 1817. Married twice. First, Andrew Borden. Married second, Hiram Bliss, of Fall River.

287. Clarissa, born April 6, 1819. Married William Shaw, of Newport, Rhode Island.

Ebenezer Dean, the parent, was by trade a hatter, and carried on that business in Assonet Village, Freetown. His hatter shop was on the northerly side of Water Street, and stood between the present residences of Mrs. Lydia and Mrs. Rosamond Dean. He died Oct. 20, 1825. Elizabeth, his wife, died Dec., 1865. She was born Sept. 19, 1790. She was a daughter of Gilbert Chase, of Freetown, and wife, Chartley Peirce.

JAMES DEAN (No. 129) and wife, ESTHER DEAN (No. 100), had:

288. Betsey, born Oct. 2, 1787. Married Darius Dillingham, of Berkley. He was a son of Capt. John Dillingham, of that town.

289. Priscilla, born April 2, 1791. Never married.

ABNER BURT (No. 135) and wife, MARY DEAN (No. 130), had:

290. Polly. Never married.

291. James D. Married Phebe Buffinton. Of a company in the local militia of Fall River, James D. Burt was commissioned as Captain, to rank from June 2, 1836, and he was also a Deputy Sheriff for Bristol County.

292. Rachel. Never married.

293. Williams. Married Frances Tobey.

294. Betsey. Married John Townsend, of Berkley. Abner Burt, the parent, performed several weeks of military service in a force raised to quell the insurrection in Massachusetts, that came to be known as the "Shay's Rebellion" (1786.)

LEVI DEAN and wife, BETSEY DEAN (No. 132), had:

295. King, born Sept. 24, 1795. Married Oct. 20, 1817, Betsey Lawton, of Freetown. Both are dead.

296. Eliza, born Dec. 28, 1797. Married Ebenezer Newhall, of Berkley.

297. Gaius, born Oct. 6, 1801. Lived single. Died 1861. He was a farmer.

298. Prudence K., born Nov. 25, 1807. Lived single. Died 1882.

EZRA DEAN, ESQ. (No. 133) and wife, RACHEL JONES (No. 142), had:

299. Rebecca, born Aug. 12, 1808. Died September 10, 1808. Buried in Berkley.

300. James M., born Aug. 6, 1809. Married Caroline Dean, of Freetown. He died Dec. 16, 1857. She died a few years later.

301. Rebecca, born Aug. 25, 1811. Died June 26, 1816. Buried in Berkley.

302. Rachel, born July 3, 1815. Lived single. Died March, 1873.

303. Fanny, born June 12, 1818. Married Jonathan Crane, of Berkley. She died in the West. He was a son of Col. Adoniram Crane and wife, Clarissa Dean (No. 344).

DAVID DEAN (No. 138) and wife, BETSEY HATHAWAY, had:

304. Betsey, born May 2, 1797. Married Joseph Read, of Freetown. He was a son of George Read and wife, Isabel Evans, grandson of Joseph Read and wife, Mary Cornell.

305. David, born Nov. 6, 1798. He is a physician.

By second wife, TRYPHENA DEAN had:

306. Catharine, born Sept. 25, 1804. Married Israel Dean, of Taunton.

307. Abiatha, born Sept. 7, 1806. Died July 26, 1812. He was bitten by a rabid dog and died of hydrophobia. Buried in Berkley, Mass.

308. Frederick, born Oct. 6, 1808. Married Phebe ———.

309. Ebenezer, born Aug. 7, 1810. Married Sally Babbitt. He died April 20, 1881.

310. Charles P., born March 5, 1813. Married.

311. Enos W., born January 15, 1815. Married Hepsabeth Eaton.

312. Thomas F., born Dec. 21, 1816. Married Lydia Babbitt, of Berkley.

313. Wealtha, born Feb. 28, 1819. Married, 1839, Enoch Boyce, Jr., of Berkley. He is dead.

314. Abiatha, born Oct. 25, 1822. Married Sarah Glen.

GUILFORD HATHAWAY and wife, OLIVE DEAN (No. 140), had:

315. Lydia D., born March 6, 1798. Married Nov., 1824, Dea. Ambrose W. Hathaway, of Freetown. He was a Selectman of Freetown five years, Assessor three years, and Representative to the General Court one year. She died March 5, 1883. He lives in Brighton, Mass.

316. Guilford, born May 2, 1800. Married Nov., 1824, Sally B. Hathaway, of Freetown. He died Jan. 1, 1882. She died Sept. 2, 1876. He was a Deputy Sheriff for Bristol County from March 18, 1853, to 1873, or some twenty years; Treasurer of Freetown twenty-three years; Constable about thirty years, and Representative to the

General Court one year. Both buried in the new cemetery near Assonet Village in Freetown.

317. Edmund, born May, 1802. Married, 1824, Hannah Terry, of Freetown. He died May, 1869. In the "ASSONET LIGHT INFANTRY" Co., he was commissioned Ensign July 27, 1827, promoted to Lieutenant July 13, 1829, and discharged at the disbandonment of that Company, May 30, 1831. He was a Selectman of Freetown two years, and Representative to the State Legislature one year.

EZRA DEAN (No. 144) and wife had:

318. Archelaus, born Oct., 1772.

319. Lucy, born Feb. 13, 1774. Married Richard Newton, of Little Marlboro.

320. Olive, born April 12, 1776. Married Wm. Shaw, of Raynham, Mass.

321. Phebe, born July 12, 1778. Married Seth Dean.

ABEL DEAN (No. 146) and wife, MARY THAYER, had:

322. Abiel. Married Mehitabel Dean.

323. Wealtha. Married George Dean.

OBED DEAN (No. 147) and wife, WEALTHA THAYER, had:

324. Bethiah. Married David Lincoln, her cousin.

325. A son.

326. A daughter that died young.

——— ROBINSON and wife, ANNA DEAN (No. 169), had:

327. Rebecca. Was employed in Britannia Works, Taunton.

328. Hannah.

SETH DEAN (No. 170) and wife, PHEBE DEAN, had:

329. Martin, born June, 1790. Died of consumption when about 30 years of age.

330. Amelia, born June 12, 1792. Married Godfrey Briggs.

331. Cromwell, born Jan. 23, 1794. Died of consumption when about 40 years old.

332. Melinda, born May 11, 1796. Died of consumption when about 22.

333. Foster, born Sept. 9, 1798. Died of consumption Sept. 1, 1828.

334. Delia, born May 12, 1800. Lived in Taunton.

335. Melvin, born Jan. 26, 1802.

336. Tisdale, born Feb., 1804. Married Mary Andrews.

337. Lorenzo, born 1806. Lived in New Bedford.

WALTER DEAN (No. 173) and wife, CHLOE WILLIAMS, had:

338. Betsey. Married James Lee, of Fall River.

339. Deborah. Married Barney Lincoln, of Taunton.

340. Hiram. Married.

341. Maria. Never married. Died.

ELISHA DEAN (No. 175) and wife, HANNAH HALL, had:

342. Alonzo.

WILLIAM DEAN (No. 178) and wife had:

343. William. Married ——— Brittain. He died in or near 1844, at Easton, Mass.

DAVID DEAN (No. 226) and wife, MARY DEAN (No. 130), had:

344. Clarissa, born 1783, married Col. Adoniram Crane, of Berkley. She died July 30, 1842, aged 59 years. (See grave-stones in Berkley.)

Col. Adoniram Crane was elected Town Clerk of Berkley March 5, 1810, and held that office nineteen years; chosen Selectman of that town March 4, 1822, and served in that capacity fourteen years; Moderator of annual town meeting April 13, 1837, and served fourteen years; Representative to the State Legislature in 1816, 1817, 1818, 1831, 1832 and 1833; Justice of the Peace from 1818, and for several years on the Board of County Commissioners as Special Com-

missioner. In the local militia he was commissioned, June 23, 1814, as Lieutenant, from which he was promoted to Captain May 25, 1816; Major Sept. 18, 1817, and Colonel Feb. —, 1820. He was quite distinguished as a school teacher and also as an instructor of vocal music.

David Dean, the parent, was killed by falling from a staging while shingling a house, and Mary, his wife, thus made a widow, became the wife of Abner Burt (No. 135), of Berkley.

LUTHER DEAN (No. 227) and wife, MARGARET STROBRIDGE, had:

345. David, married Susan Clark, and resided at Clearmont, N. H.

346. Luther, married Fanny Dean. He died Aug. 5, 1833, aged 44 years.

347. Abijah. Resided in State of New York.

348. James. Resided in State of New York.

349. Noah. Resided in Clearmont, N. H.

350. Andrew. Resided in Bangor, Me.

351. Calvin. Married Eliza A. Hundley, May 15, 1836.

352. Sophia. Married Parmenius Heard, of Clearmont, N. H., and removed to the State of New York.

ELIPHALET DEAN (No. 228) and wife, ——— MASON, had:

353. Daniel. Resided in Wayne County, New York.

354. Isaac. Resided in Wayne County, New York.
355. Kiler. Resided in State of Ohio.
356. Seth. Died in or near 1841.
357. Samuel. Resided in Wayne County, New York.
358. Benjamin. Resided in Wayne County, New York.

ISAAC DEAN (No. 229) and wife, ROBA MARTIN, had:

359. Simeon M., born July 26, 1804. Married ——— Harrison, of New Ashford, and they resided at North Adams, Mass.

360. Benjamin, born March 17, 1806. Married ——— Dewy, of Lenox, Mass.

361. Stoel E., born April 18, 1809. Married ——— Phillips, of Adams. They resided in Pittsfield, Mass.

362. Horatio N., born Feb. 19, 1812. Married ——— Bowen, of Adams, Mass.

363. Alanson P., born Feb. 19, 1812. Married ——— Wood, of Cheshire, Mass.

364. Esther C., born Feb. 1, 1814. Married ——— Robinson. Resided in Richmond, Vt.

365. Francis D., born March 8, 1822. Married ———Pierce, of Ohio, and resided at Adams, Mass.

ELIJAH DEAN (No. 230) and wife, DEBORAH HOWLAND, had:

366. Horatio. He went to sea and never returned. Unmarried when he left home.

367. Joanna. Married twice. First, Clark Finney, of Middleborough, that part now Lakeville. Second, ——— Watkins.

368. Gamaliel.

369. Emeline. Married William Atwood, of Providence, Rhode Island.

370. Sarah.

The remains of Deborah, the mother, were interred in a cemetery near what is called the "LEDGE," on the Taunton and New Bedford railroad, and her grave marked by a handsome slab of white marble, bearing inscription, that was erected by her daughter Sarah. The cemetery is in Lakeville.

JOHN DEAN (No. 240) and wife, MARY CHASE, had :

371. Mary. Married Jerre Niles King, and removed to Ohio. He was killed by accident on the railroad in going to or returning from California, and his widow resides in Sandusky County, Ohio, not far from Rollersville.

372. William, born March 13, 1810. Married, March 20, 1837, Huldah Rounsevell, of East Freetown. He died March 10, 1880. She died December, 1880. He was a Selectman of Freetown four years, Representative to the General Court in 1873. Huldah, the wife, was born March 21,

1816. Both are buried in the new cemetery near Assonet Village, in Freetown.

373. Ellen. Married Wm. Whitford.

374. Philip. Married twice. He and both his wives are dead. He resided for a time in Wrentham, Mass., and removed to Ballsville, Ohio.

375. Luther. Never married. Died. Buried in the Evans cemetery, in Freetown.

376. James. Married.

377. Ruby. Married ——— Hatch, of Fall River. They removed to Ohio. He died, and she removed from Ohio to Nebraska.

378. John. Married. Resides in Ohio.

DOCT. SETH P. WILLIAMS and wife, SINAI DEAN (No. 243), had:

379. George D., born January 9, 1824. Married, April 26, 1864, Eliza Miller, of Fall River.

In the three months service in late war of Great Rebellion (1861) he was a Sergeant of Company G of 3d Mass. Infantry Company, commanded by Capt. John W. Marble, regiment commanded by Col. David W. Wardrop. In the three years' service in the 29th Regt. Mass. Infantry, under Col. Ebenezer W. Peirce, he was a Sergeant, Second Lieutenant, First Lieutenant and Captain, his commissions taking rank as follows: Second Lieutenant from Jan. 27, 1863; First Lieutenant from May 21, 1864, and that of Captain from June 8, 1864.

380. Mary D., born January 15, 1825. Mar-

ried John T. Dean (No. 256), of Berkley. He died Dec., 1878.

381. Mercy, born July 17, 1826. Married, Sept. 11, 1848, Abel Bessey, of Fall River.

JOHN DEAN (No. 244) and wife, CATHERINE NICHOLS, had:

382. Esther, born Sept. 24, 1822.

383. Ally N., born April 14, 1824. Married twice. First, Ebenezer Wood. He died, and she married, second, Henry Smith.

384. James N., born March 31, 1826. Resides in the State of Ohio, near Rollersville.

385. Ann, born , 182 . Married G. M. D. Lafayette Dean (No. 271), of Berkley. They now reside in Dartmouth.

386. Ambrose, born June 1, 1831. Married, April 29, 1868, Mrs. Rosamond A. Eason, of Freetown. Her maiden name was Read. She was a daughter of William Read, of Freetown, and wife, Eliza Staples; grand-daughter of John Read and wife, Rosamond Hathaway.

BENJAMIN DEAN (No. 245) and wife, LOUISA BESSEY:

That Louisa Bessey, while the lawfully married wife of Benjamin Dean (No. 245), gave birth to a male child, probably none will deny; and why the name of that child is not embraced

in this genealogical account, and that it is not also allowed to be represented by what would ordinarily be its proper number, viz.: 387, becomes the writer's *imperative* as well as *disagreeable* duty to explain, for after minutely explaining, as he has already done in the case of John Dean (No. 240), who, born out of wedlock and of a woman bearing the surname of Paine, should be acknowledged to belong to the Dean family and receive that family surname, the question naturally arises, why one *born in wedlock*, whose mother's married name was Dean, should be excluded?

To this it is answered that Benjamin Dean (No. 245) unequivocally and utterly denied the paternity of the child born of his wife, Louisa Bessey, and the concurrent circumstances were sufficient to convince the court to which the case was submitted that he was not, thus deciding that the child was a fruit of adultery, and for the commission of which act of adultery on the part of Louisa, the wife and mother, Benjamin Dean, the husband, obtained a legal divorce.

This is one of a class of facts that a genealogical writer is certain to be blamed for explaining, and equally certain to be blamed if he leaves it to go unexplained; for the genealogist has no moral or legal right to add to the list the names of more children than parents are found to have had, nor has he the right to leave out the name of or a proper allusion to any such child or children that

he shall find sufficient evidence to still exist or to have existed.

But, in a case where the legitimate paternity of one child is questioned, publicly or privately denied by its near connections, and that question is upon the public records of the town of its birth, strengthened by the use of a mark of interrogation, it is perhaps both the wisest and safest course to leave such child, its name, date of birth, etc., entirely unnoticed.* But, in an instance like that already given, in which the truth and legality has been decided in the courts of justice, the case is different, and its explanation rendered both safe and necessary.

BENJAMIN DEAN (No. 245) and second wife, ROSAMOND HATHAWAY, had :

387. Elizabeth C., born June 22, 1823. Married, July 31, 1845, George W. Pickens, of Free-town. She died , 1881.

388. Fanny P., born April 20, 1827. Married, Nicholas Hathaway, of Free-town. They now reside in Fall River.

389. Helen M., born April 7, 1831. Married,

* NOTE.—Precisely such a case as described exists in this branch of the Dean family, but not in the particular family of Benjamin Dean (No. 245), and this explanation is designed and it is hoped will prove sufficient to account for as a reason why the name of that child is also omitted.

March 9, 1851, Valentine Hathaway, of Freetown. They reside in California.

GEORGE DEAN (No. 246) and wife, LOIS P. HATHAWAY, had:

390. Angeline, born May 13, 1828. Married, 18 . Joseph D. Hathaway, of Berkley.

391. George H., born May 26, 1829. Married twice. First, January 15, 1852, Nancy Barnaby, of Freetown. She died Feb. 29, 1876, and he married, second, June 10, 1878, Sarah Smith, of New Brunswick. She was born Sept. 10, 1851.

392. Benjamin F., born May 15, 1832. Died June 25, 1833. (See grave-stones in Freetown.)

393. Lois C., born May 1, 1835. Died July 3, 1835. (See grave-stones in Freetown.)

THOMAS W. PEARCE and wife, PATIENCE DEAN (No 248) had:

394. Thomas W., born Dec. 20, 1824. Died in California Oct. —, 1848. (See grave-stone.)

395. Rhoda S., born Nov. 14, 1826. Married, Bassett.

396. James M., born July, 1829. Married Susan G. Elms, of Taunton. He died Sept. 5, 1877.

JAMES EVANS and wife, HANNAH C. DEAN (No. 249), had:

397. Ellenor. Married Joseph Jennings, of Rollersville, Sandusky County, Ohio.

398. James. Lived single. Died.

399. George. Married Lucinda Boardman, of Freeport, Ohio.

400. Benjamin F. D. He was a soldier in the Union army in war of great Rebellion, and died of disease therein contracted.

401. John. He was a soldier in Union army, and died from the effects of exposure and hardship.

402. Everett. Married Susan Hoffman.

403. Joseph. Married Asenath Parker.

James, the parent, was a son of John Evans, Jr., and wife, Ellenor Payne, was born May 23, 1800; grandson of John Evans, Sen., and wife, Ruth Winslow; great-grandson of David Evans and wife, Sarah Bailey. John Evans, Jr., was born Nov. 16, 1747, and died January 27, 1806. John Evans, Sen., was born Oct. 16, 1707. Sarah Bailey, the wife of David Evans, died Saturday, September 15, 1750, and was buried on the next Monday. She was a member of the Congregational Church in Dighton. She was a daughter of John Bailey, of Weymouth and afterward of Freetown, who was elected a Selectman of Freetown June 2, 1685, and died June 22, 1686. Anna, the widow of John Bailey, became the wife of Thomas Trainor, of Freetown, who probably lost his life while serving as a soldier in "KING WILLIAM'S WAR," as in 1692, she was again a widow. She died in or a little before October, 1699. She was a daughter

of John Bourne and wife, Alice Bisbee, and was born in 1651; married John Bailey May 9, 1677.

JONATHAN WEAVER DEAN (No. 250) and wife, ABIGAIL NICHOLS.

Abigail, the wife, became a mother, but Jonathan W. Dean, the husband, denied being the father of her child, and his long absence at sea just before the date of the child's birth rendered it probable that he was not; and hence, as in the case of Benjamin Dean and wife, Louisa Bessee, we shall in this genealogical account assign to that child neither "*a local habitation*" or "*a name.*"

Jonathan W. Dean, in consideration of the circumstances above cited, is said to have remarked to his cousin, Benjamin Dean: "*We may laugh together, but not at each other.*"

WILLIAM NICHOLS and wife, ANNA DEAN (No. 252), had:

404. William. Married ——— Dean, of Fall River.

405. Moses. Married Lydia Ripley, of Fall River.

406. Anna. Married Appleton Hubbard.

407. Peter. Married three times. First in North Carolina, second, in California, and third, Sarah W. Hathaway, of Berkley, Mass. He died 1873. She resides upon Assonet Neck in Berkley. The thanks of the writer of this genealogy

are due to her for much valuable information, as also to her brother, Mr. Bradford G. Hathaway, of that town. They are the grandchildren of Ensign Ebenezer Peirce and wife, Sally Gilbert (No. 97 of this genealogy).

408. A son. Died young.

AARON JEFFERSON DEAN (No. 254) and wife, ALICE WEBB, had :

409. Caroline. Married ——— Allen, of New Bedford.

410. Aaron. Married Sarah Pierce, of New Bedford.

411. James. Married Sarah ———. He died a soldier of Union army, in the late war of great Rebellion.

412. Elizabeth. Married Benjamin Almy, of Fall River.

413. Josephine.

414. Theodore. Died at the age of 15 years.

415. Orrin Fowler.

WILLARD TRIPP and wife, RHODA S. DEAN (No. 264), had :

416. Willard D., born 1839. In the three months' service of Union troops in late war of the great Rebellion he served as a non-commissioned officer in Company G, commanded by Captain Timothy Gordon, of Taunton, and regiment of Col. Abner B. Packard, of Quincy. In the three

years' service he was commissioned Captain of Company F in 29th Regt. Mass. Infantry, to rank from December 13, 1861.* Married.

417. Frank.

418. Luceanna.

REV. GARDNER DEAN (No. 265) and wife, CATHARINE WHITE, had :

419.

420.

421.

By second wife had :

422. Gardner.

423.

By third wife, MARY LEGORE, had :

424. John.

HON. WALTER D. NICHOLS and wife, NANCY DEAN (No. 266), had :

425. Mary A. Married three times. First, Elhanan Ingalls, of Dighton. *Divorced*. Mar-

* Dec. 13, 1861, was the date at which the 29th Regiment of Massachusetts Infantry was organized, and Ebenezer W. Peirce, of Freetown, commissioned Colonel of the same. Companies A, B and K of the 29th Massachusetts Regiment were raised mainly in Boston, Company C in East Bridgewater, E in Plymouth, F in Freetown and Taunton, G in Pawtucket, H in Charleston and I in Lynn.

ried, second, Charles Hancock. *Divorced*. Married, third, Alfred R. Street, of Paterson, New Jersey.

426. Walter D. Married Harriet Tilton, of Detroit, Kansas. Settled at the West.

427. Nancy. Married Doct. — Freeman.

428. Caroline M. Married Judson Alden, of Providence, Rhode Island.

429. Emma.

430. Sarah E. Married George E. Boyce (No. 550), of Berkley. They reside in Berkley.

431. James H. Died young.

432. James M.

433. Frank H.

Hon. Walter D. Nichols, the parent, was elected, March 17, 1845, a Selectman of Berkley, and served in that office twelve years; chosen Town Clerk Feb. 10, 1851, and served one year; Moderator of annual town meeting, March 7, 1859, and served as such eight years; Representative to the General Court in 1854, and one year a member of the Mass. Senate. He is a farmer and resides on Assonet Neck in Berkley, Mass.

SAMUEL DEAN (No. 269) and wife, — MORRELL, had:

434. Morrell.

435. A son.

436. A daughter.

DAVID OLNEY and wife, ELIZABETH DEAN (No. 273), had :

- 437. George W.
- 438. Josephine. Died young.
- 439. Eugene. Died.
- 440. James H. Married Cornelia Snow, of Fall River.
- 441. Abby E. Married — Wardell, of Fall River.
- 442. David B. Died young.
- 443. Mary R. Married — Baker, of Fall River.
- 444. Georgianna. Died young.
- 445. Anna. Married Edward Almy, of Fall River.

HENRY WILBUR and wife, ABIGAIL DEAN (No. 274), had :

- 446. Philip H. Married Sarah Winslow, of Fall River.
- 447. Elizabeth. Killed by a horse.
- 448. Lydia. Married Albert Manchester.
- 449. John P. Married Hannah Brownell.
- 450. Abby. Married Oscar Lawrence.

RODOLPHUS ALLEN and wife, MARY L. DEAN (No. 275), had :

- 451. Rodolphus W. Married Amanda Davis, of Fall River.

- 452. Mary Jane. Died young.
- 453. Mary E. Married Bradley N. Ashley, of Fall River.
- 454. Henry R. Married twice. First, — Martin.
- 455. Joseph. Married — Brownell, of Little Compton.
- 456. Albert J. Died young.
- 457. Albert H. Died young.
- 458. Adelbert H. Married — Brownell, of Little Compton.
- 459. Lewis V. Married — Campbell.
- 460. Ella V.

JOSEPH G. DEAN (No. 276) and wife had :

- 461. Phebe A. Married — Jacobs.
- 462. Joseph H.
- 463. Elizabeth.
- 464. Clara B. Married — Macomber.
- 465. Charles.

HENRY N. DEAN (No. 277) and wife, ELLEN WING, had :

- 466. Mary. Married James Allen.
- 467. Ella E.
- 468. Henry. Killed by accident.
- 469. Frank.

GEORGE TAYLOR and wife, SARAH J. DEAN (No. 280), had :

470. George F. Married Sarah Brownell, of Little Compton, Rhode Island.

471. Josephine. Died of cankerash at the age of 16 years.

472. Harriet. Married Frank Simmons, of Little Compton, Rhode Island.

473. Mary. Married Warren Kempton.

474. Minnie. Married George Hubbard.

475. Andrew.

476. John.

477. Albert.

BENJAMIN A. DEAN (No. 281) and wife, NANCY WARDELL, had :

478. Emily. Died young.

479. Elizabeth. Married — Estabrooks.

480. Harriet.

481. Minnie.

BENJAMIN F. COOMBS and wife, SUSAN E. DEAN (No. 282), had :

482. Isabella E. Married Charles Davis, of Somerset, Mass.

483. Lizzie D. Married Myron French, of Fall River.

484. Joseph S. Died young.

485. Frank H. Died of lockjaw.

486. Joseph E.

487. Charles S.

488. Caroline M.

489. Benjamin F.

The thanks of the writer of this genealogy are due to Mrs. Susan, the mother, for valuable information.

EBENEZER DEAN (No. 283) and wife had:

490. Ebenezer.

491. Sarah.

GARDNER DEAN (No. 285) and wife, ———
WESTGATE, had:

492.

493.

494.

By second wife, RACHEL PEARCE, had:

495.

ANDREW BORDEN and wife, ELIZA DEAN (No. 286), had:

496. Abby. Married.

497. Eliza.

498. Andrew. Married Helen Bliss, of Fall River.

WILLIAM SHAW and wife, CLARISSA DEAN (No. 287), had:

499. Abby. Married ——— Wright.

500. William.

DARIUS DILLINGHAM and wife, BETSEY DEAN (No. 288), had :

501. John J., born July 4, 1824. Is a farmer ; resides in Berkley, Mass., on a farm that has been owned by many successive generations of his ancestors of the Dean family.

502. Esther D., born May 27, 1826. [The thanks of the writer are due to her for essential service rendered in valuable information freely given pertaining to facts embraced in this genealogy of the DEAN FAMILY.]

503. James, born June 7, 1828. Married — Harris, of Freetown. She is dead.

504. Sophia, P. D., born Feb. 26, 1830.

KING DEAN (No. 295) and wife, BETSEY LAWTON, had :

505. Ann, born Jan. 3, 1819.

506. Benjamin D., born April 5, 1820. Married Rogers, of Colchester, Conn. He is a physician.

507. Charles H., born Nov. 29, 1821. Married, Oct. 19, 1847, Louisa M. Peirce, of Somerset, Mass. He died July 22, 1882. She was born Jan. 26, 1824. She died April 9, 1877.

508. George W., born Nov. 4, 1825.

509. James O., born March 23, 1827.

EBENEZER NEWHALL and wife, ELIZA DEAN (No. 296), had :

510. Fanny. Married Knapp, of Raynham.

511. Barney.

512. A son.

Ebenezer Newhall, the parent, died in Havana, March 6, 1829, being in his 29th year. Eliza, the mother, died Oct. 16, 1841, in her 44th year, and her remains rest in the family cemetery in Free-town, and grave marked by a white stone bearing an inscription.

JONATHAN CRANE (No. 568) and wife, FANNY DEAN (No. 303) had:

513. Fanny F.

514. Adoniram.

515. A son.

516. Caroline.

DR. DAVID DEAN (No. 305) and wife, MERIAM ———, had:

517. Bolivar.

518. Mary.

519. David.

520. Sarah.

521. Samuel.

522. Frederic.

By second wife, NANCY:

523. Catharine.

524. Martha.

ISRAEL DEAN, Jr., and wife, CATHARINE DEAN (No. 306), had:

- 525. Betsey. Married Wm. Pierce.
- 526. James J.
- 527. David W.

The parents, Israel Dean, Jr., and Catharine Dean, were married Dec. 1, 1824. (See Public Records of Berkley.)

FREDERICK DEAN (No. 308) and wife had:

- 528. Charles F.
- 529. James E. Married ——— Clark, of Berkley.
- 530. David. Married ——— Clark, of Berkley.

EBENEZER DEAN (No. 309) and wife, SALLY C. BABBITT, had:

- 531. Albert E.
- 532. Lillie, born March 27, 1852; died May 15, 1876. (See grave-stones in Berkley.)

CHARLES P. DEAN (No. 310) and wife had:

- 533. Tryphena.
- 534. A son. Died young.
- 535. Nancy.
- 536. Catharine.
- 537. Josephine.
- 538. Sarah.
- 539. Myra.
- 540. Mary.

ENOS W. DEAN (No. 311) and wife, HEPSE-
BETH BABBITT, had :

541. Josephine.

542. Helen.

543. Thomas. Killed in the late war of Great
Rebellion.

544. Horace.

THOMAS F. DEAN (No. 312) and wife, LYDIA
BABBITT, had :

545. A son. Died young.

546. Charlotte.

ENOCH BOYCE, Jr., and wife, WEALTHA DEAN
(No. 313), had :

547. Elizabeth. Married Jethro Ashley.

548. Abby J. Married Charles Chase, of
Portsmouth, Rhode Island.

549. Tryphena. Died at the age of 14 years.

550. George E. Married Sarah Nichols (No.
430), of Berkley.

ABIATHA DEAN (No. 314) and wife, SARAH
GLEN, had :

551. Charles F.

552. Rosa.

553. Lillie.

TISDALE DEAN (No. 336) and wife, MARY
ANDREWS, had :

554. Mary B., born June 27, 1815. Married June 1, 1837, L. Rich, and resided in Frankfort, Maine.

555. Francis T., born Nov. 6, 1817.

556. William B., born Jan. 14, 1820.

557. Elizabeth C., born March 6, 1822.

558. Nathaniel G., born Aug. 7, 1824; died August 4, 1826.

559. Clarissa R., born Nov. 9, 1826.

BARNEY LINCOLN and wife, DEBORAH DEAN (No. 339), had:

560. James B.

561. A son. Died young.

562. Maria L.

COL. ADONIRAM CRANE and wife, CLARISSA DEAN (No. 344), had:

563. Anna. Married, June 21, 1829, * Benjamin F. Cornell, of Berkley. Of local militia in Berkley he was commissioned Captain, May 23, 1831, and held that office until his death, March 20, 1833. She died April 9, 1835, aged 32 years.

564. John, born June 10, 1805. Married

* For a long time, and until April 12, 1828, the local militia of Berkley was organized as two companies, but at that date one company was disbanded, and the non-commissioned officers and private soldiers made to constitute a part of the other and only company remaining in town, and of which Giles Leach was then Captain and Benjamin F. Cornell Lieutenant.

Abigail Fish. He died Oct. 23, 1877. She died Dec. 25, 1864, aged 57 years and 13 days. (See grave-stones in Freetown.)

Of the "WELLINGTON LIGHT INFANTRY CO." * of Dighton, John Crane was Captain from Aug. 19, 1826, to 1828. (See Roster in Adjutant-General's office, State House, Boston.)

565. Adoniram. Married Judith Fish. Moved to the State of Illinois.

566. Clarissa. }
567. Phebe. } Twins.

568. Jonathan. Married FANNY DEAN (No. 303), of Berkley, and moved to the West, where she died.

569. Charles S. C. Married, 1843, — Miller, of Dartmouth. Went West. In the "NORTON ARTILLERY COMPANY" † he was commissioned,

* The "WELLINGTON LIGHT INFANTRY" was organized September 23, 1823. The successive captains, with dates of commissions, were: Henry Bowen, of Wellington, Sept. 23, 1823; John Crane, of Berkley, August 19, 1826; Leonard Gooding, of Dighton, February 11, 1828; William Walker, of Dighton, April 7, 1832; George W. B. Atwood, of Dighton, May 7, 1833. What was once Wellington is now a part of Dighton.

† The NORTON ARTILLERY COMPANY was organized Oct. 31, 1776, and served the country in three wars, viz.: the "*Revolutionary*," the "Last War with England," from 1812 to 1815, and the "War of Great Rebellion," having for some 80 years maintained its organization and kept up its uniform. In 1843, this company was made to constitute a part of the 4th Regiment of Artillery, Wendall Hall, of Plymouth, Colonel; Ephriam B. Richards, of Boston, Lieut.-Colonel, and Ebenezer W. Peirce, of Freetown, Major.

May, 1844, Second Lieutenant. Promoted to First Lieutenant in 1845. Honorably discharged in 1847.

570. Ezra.

SIMEON M. DEAN (No. 359) and wife, ———
HARRISON, had :

571. Charles R., born in or near 1827.

BENJAMIN DEAN (No. 360), and wife, ———
DEWY, had :

572. Benjamin F.

573. A daughter.

574. A daughter.

575. A daughter.

HORATIO N. DEAN (No. 362) and wife, ———
BOWEN, had :

576. Ransom B.

577. Isaac H.

578. Samuel.

579. A daughter.

580. A daughter.

ALANSON P. DEAN (No. 363) and wife, ———
WOOD, had :

581. Simeon M.

582. Francis B.

583. A daughter.

JEREMIAH NILES KING and wife, MARY DEAN (No. 366), had :

584. Candice. Married Charles Green, of Fremont, Ohio.

585. Joseph. Married Maria Hawk, of Fremont, Ohio.

586. Ellen. Married Brice Bartlett, of Fremont.

587. Mary. To whom thanks are due for information concerning this family.

588. Harriett. Married Osborn Cook, of Salem, Ohio.

589. Henry. Married twice. First, Anna Whitney, of Rollersville, Ohio. Married, second, Mary Dorsey, of Rollersville, Ohio.

WILLIAM DEAN (No. 367) and wife, HULDAH ROUNSEVILL, had :

590. William R., born Aug. 22, 1836. Married, Oct. 29, 1863, Eliza E. Macomber, of Freetown. She was born Oct. 8, 1839. He died of consumption August 17, 1882. (See Public Records of Freetown.)

WILLIAM WHITFORD and wife, ELENOR DEAN (No. 368), had :

591. William H. Married Cornelia Taylor, of Providence, Rhode Island.

592. Andrew. Married Mary Constable, of California.

593. John. Married Loueza Emory, of New York city. He died April 8, 1883.

594. James. Died when about 22 years of age.

* PHILIP DEAN (No. 369) and second wife, AMELIA SCOTT, had:

595. Addie. Married twice. First, Harrison Zimmerman, of Fremont, Ohio. Married, second, Wm. West.

596. Ellen. Married John Moore, of Balls-ville, Ohio.

597. Philip. Married Jennie Hychew.

598. Wallace. Married.

JAMES DEAN (No. 371) and wife, LAVINA WHITCOMB, had:

599. Clarence.

600. Isabel.

GIDEON HATCH and wife, RUBY C. DEAN (No. 372), had:

601. Luther. Born March 9, 1841. Died January 31, 1844. (See grave-stone.)

602. Luther. Married Anna Stevens.

603. Gideon, lived single.

* The first wife of Philip Dean (No. 369) was Alvira Cook, and she bore six children, of whom four died young and two lived to attain about 21 years of age. These facts were received by the writer too late to give each child's name a proper place in this genealogy, as also the names of the children of John Dean (No. 373) and wife, Parintha Cook, which were six in number.

GEORGE W. PICKENS and wife, ELIZABETH C. DEAN (No. 387), had:

604. John W., born July 9, 1846. Married Mrs. Martha Holloway, of Taunton. Her maiden name was Southworth, and her native place that part of Middleborough now Lakeville.

605. Isadora, born Feb. 22, 1848.

606. Clara W., born Sept. 19, 1851. Married Anthony, of Freetown. They reside in Fall River.

607. Benjamin D., born July 15, 1859. Died Aug. 4, 1860.

NICHOLAS HATHEWAY and wife, FANNY P. DEAN (No. 388), had:

608. Abiel Nelson, born Dec. 21, 1851. Medical practitioner and skillful surgeon. Resides in Middleborough.

609. Benjamin D., born Jan, 29, 1854. Died young.

610. Nicholas.

JOSEPH D. HATHAWAY and wife, ANGALINE S. DEAN (No. 390), had:

611. George W. Born June 3, 1856.

612. Angie, born Feb. 20, 1859. Died Aug. 12, 1860. (See grave-stone in Freetown.)

613. Lois M. Born June 6, 1862.

Joseph, the parent, is a son of Joseph D. Hathaway (No. 239) of this genealogy.

GEORGE HENRY DEAN (No. 391) and wife, NANCY BARNABY, had :

614. Stephen B., born July 29, 1855.

615. George, born May 31, 1860. Married. Jan. 11, 1883, Anna Hunt.

616. Lucy B., born July 10, 1862.

617. A son, born and died Jan. 1, 1805.

Nancy, the mother, was a twin daughter of Stephen Barnaby and wife, Lucy Hathaway; grand-daughter of Philip Hathaway and wife, Sally Dean (No. 120). See page 156 of this genealogy. George H. Dean, the parent, resides in Providence, Rhode Island.

The following named members of the Dean family were accidentally omitted in their proper numerical order until it was too late to rectify the error, and hence we add here their names, using *letters* instead of figures to designate each person. In the family of Abner Burt and wife, Mary Dean (No. 36), see pages 158 and 159, the same error also occurred, the names of several children coming to the knowledge of the writer too late to secure a place in this genealogy.

STEPHEN DEAN (No. 153) and wife, HANNAH ROBINSON, had :

A. Zæth, born Feb. 22, 1768. Married, Nov. 29, 1792, Aseneth Gilmore, of Raynham. She was born Feb. 22, 1771.

B. Cassandra, born May 21, 1770. Married, May 11, 1788, Seth Reed, of Dighton.

C. Stephen, born Oct. 19, 1773.

D. Arnold, born June 6, 1776. Married, Aug. 26, 1801, Clarissa (?) Gushee, of Raynham.

ZÆTH DEAN (No. A) and wife, ASENATH GILMORE, had :

E. Cassandra, born Sept. 2, 1793. Never married. Died Dec. 24, 1823.

F. Fanny, born March 26, 1795.

G. Calista, born Feb. 22, 1797. Never married. Died March 23, 1821.

H. Eliza, born February 15, 1799.

I. Leonidas, born Nov. 2, 1801. Married, Dec. 26, 1824, Phebe Bassett, of Raynham.

J. Myrtilla, born March 15, 1804.

K. David G., born August 27, 1807. Died Oct. 26, 1814.

L. Clarinda, born June 14, 1813.

CORRECTIONS AND ADDITIONS.

On page 149—James Dean's age was 86 years instead of 96.

On page 154—Add that Walter Dean was promoted to Lieutenant May 1, 1800.

On page 155—Dean Babbett, born in 1767, and commissioned Captain March 19, 1810.

On page 169—After JOHN DEAN (No. 118) omit the words "and wife," as he had no wife.

GARDINER GENEALOGY.

Members of the Gardiner family became eminently distinguished, and figured honorably and conspicuously in Massachusetts, Connecticut, Plymouth and Rhode Island Colonies in the early years of New England history.

Lion Gardiner, an officer in the "Pequot War" (about two hundred and forty-six years ago), was a valiant warrior, and especially distinguished as an able historian, wielding a sword bravely and pen truthfully, and it was to the latter fact named that we now owe the ability to verify the truth of that poetic prediction concerning much that pertains to the first war between races in New England:

" Long after years the tale shall tell,
In words of light revealed,
Who bravely fought, who nobly fell."

Lion Gardiner, at least for a time, probably took up his residence in Connecticut.

Thirty-eight years after the "Pequot War" in Connecticut came that greatest and most bloody, distressing and disastrous of all New England conflicts, familiarly known as "KING PHILLIP'S

WAR," in which the hope of the red man perished, actuated and thoroughly imbued, as the Indians seemed to be, by the principles of those patriots of just one hundred years later, who emblazoned upon their banners :

"Give me liberty or give me death."

Oft-repeated acts of oppression and grievous wrong inflicted upon the Indians by European settlers had caused the red man to swear eternal hostility to the pale faces, and by their conduct most unequivocally to say :

"Away ! Away ! I will not hear
Of aught but death or vengeance now ;
By the eternal skies, I swear,
My knee shall never learn to bow !
I will not hear a word of peace,
Nor clasp in friendly grasp a hand
Link'd to the pale-brow'd stranger race,
That work the ruin of our land.
Before their coming, we had ranged
Our forests and our uplands free ;
Still let us keep unsold, unchanged,
The heritage of liberty.
As free as roll the chainless streams
Still let us roam our ancient woods,
As free as break the morning beams
That light our mountain solitudes.
Their friendship is a lurking snare,
Their honor but an idle breath,
Their smile the smile that traitors wear,
Their love is hate, their life is death."

In "King Phillip's War" (1675) *Capt. Joseph Gardiner, of Salem, as an officer of the Massachusetts forces, conducted himself as bravely as Lieut. Lion Gardiner had done in those of Connecticut in 1637, or thirty-eight years before, and in "King William's War," 1690-91 and 1692, Lieutenant Samuel Gardiner, of the Rhode Island, and afterward of the Plymouth Colony, maintained the well-earned and richly-merited honors of the family name.

It is to the personal history of Lieut. Samuel Gardiner, of Newport, Rhode Island, and afterward of Freetown and of Swansea, that this article will be chiefly confined, and whose lineal descendants are herein traced.

Under date of Oct. 31, 1687, and in consideration of two hundred and fifty pounds lawful money of current silver, Lieut. Samuel Gardiner, of Newport, in Rhode Island, purchased of George Lawton, of Freetown, then in the Colony of New Plymouth, a farm of about four hundred acres, situated in that part of ancient Freetown, which in Feb., 1803, was set off and became the township of Fall River, and, leaving Newport soon after, Lieut. Gardiner came to reside in Freetown.

* Capt. Joseph Gardiner was shot through the head and slain at the taking of the Indian fort, December 19, 1675, in what is now the town of Kingston, Washington County, Rhode Island. He was one of the first officers that forced a passage into their strong, well-constructed and bravely-defended work.

*He was the first husband of Ann Gardiner
after a while Ann Gardiner was left
widowed. She died in 1705.*

How Lieut. Samuel Gardiner was regarded by his new neighbors cannot be more readily or better learned than by citing the facts that he was the next year (viz., 1688) chosen a Selectman of Freetown, and held that responsible position three years; he was also an Assessor two years, Town Clerk three years and Treasurer one year, and represented the town once in the Colonial Legislature of New Plymouth and once in that of the Province of the Mass. Bay, and he was a very active and efficient member of the Town's Council of War.

The premises that Lieut Samuel Gardiner purchased at Freetown Oct. 31, 1687, he sold Nov. 14, 1693, or a little more than six years after the purchase, and on Dec. 30, 1693, he and Ralph Chapman, for seventeen hundred pounds, bought of Major Ebenezer Brenton a neck of land in Swansea, then known by the Indian name of "METAPOISETT," but long since familiarly known as "GARDINER'S NECK."

Lieut. Samuel Gardner and Ralph Chapman divided their purchase Feb. 14, 1694, Gardiner receiving as his share the southerly part. Lieut. Samuel Gardiner was a Selectman of Swansea two years, viz., 1695 and 1696. He died Dec. 8, 1696.

The following is a true copy of the account of his effects, as taken from the Probate records of Bristol County, now kept in Taunton:

"An Inventory of the estate of Samuel Gardiner, of

Swansea, who deceased y^e 8 of Decem^{br} 1696 taken by the underwritten this 15 day of february 1697 and apprized as followeth :

	£	s.	d.
Imp ^{ms} the house and land - - -	800	00	00
Cattle 10 : year olds, - - - -	7	00	00
11 2 year olds, - - - -	15	00	00
3 3 year olds, - - - -	5	5	00
15 kind, - - - -	37	10	00
17 steers and oxen and bull, - - -	59	10	00
10 horse kind, - - - -	20	00	00
97 sheep, - - - -	19	00	00
Husbandry tacking and tools, - -	10	00	00
15 swine, - - - -	2	00	00
1 negro, - - - -	30	00	00
Armor 2 guns and sword, - - -	6	00	00
Wearing cloths, - - - -	12	00	00
Beds and bedding, - - - -	8	00	00
Tools, - - - -	1	00	00
Puter and plate, - - - -	3	00	00
Brass and iron, - - - -	5	00	00
Glass bottles, lumber, - - - -	6	00	00
	£1046	05	00

“ HEZEKIAH LUTHER, }
 RALPH CHAPMAN, } *Prizers.*
 JAMES COLE, }

“Bristol this seventeenth of february 1696-7 Then did Elizabeth Gardiner widow and relict of Lieut. Samuel Gardiner Late of Swansea Deceased appear before John Saffin Esq^r. Judge of Probate of Wills and within the County of

Bristol and made oath that this Inventory is true and just and when she knows more she will reveal it whether in the chest or elsewhere that it may be hereunto added and recorded.

“JOHN CAREY, Register.

JOHN SAFFIN.”

LIEUT. SAMUEL GARDINER (No. 1) and wife, ELIZABETH, had :

2. Elizabeth, born in 1684. Married, Jan 16, 1699, Edward Thurston, of Newport, R. I. She died Sept. 24, 1754. He died April 29, 1727, aged 49 years.

3. Martha, born Nov. 16, 1686.

4. Patience, born ———. Married Thomas Cranston of Newport, R. I.

5. Sarah.

6. Samuel, born ———. Married Hannah.

He held the following named offices in the town of Swansea: Constable in 1707, Town Clerk and Trustee of the town's interest in the Land Bank in 1721, Assessor in 1722-23-24 and 1725, Selectman in 1726 and Grand Juryman in 1729.

EDWARD THURSTON and wife, ELIZABETH GARDINER (No. 2) had :

7. Edward, born Sept. 8, 1702. Married Catharine ———. He died Nov. 14, 1735.

8. Elizabeth, born April 3, 1705.

9. Abigail, born Nov. 18, 1707. Married Joseph Gardiner. She died April 9, 1768.

10. John, born May 14, 1710; died Nov. 4, 1728.
11. Susanna, born Aug. 2, 1713; died Nov. 22, 1716.
12. Grindall, born Dec. 29, 1715; lost at sea Nov., 1748.
13. Samuel, born April 21, 1719; lost at sea Nov., 1748.
14. Gardiner, born Nov. 14, 1721. Married, Sept. 16, 1747, Frances Sanford. He was pastor of the Baptist Church in Newport, R. I. He died Aug. 23, 1802.
15. William, born July 13, 1724; died Feb. 13, 1775.
16. Valentine, born Feb. 14, 1726; died in 1760.

SAMUEL GARDINER (No. 6) and wife had :

17. Elizabeth, born Nov. 11, 1708, at about 11 o'clock in the forenoon. Married, July 4, 1728, Capt. Ambrose Barnaby, of Freetown. She died Jan. 22, 1788. He died April 18, 1775. He was born in Plymouth April 20, 1706. He was Moderator of the annual town meeting in Freetown three years, Selectman five years, Assessor four years and Town Clerk ten years. (See town records of Swansea, Freetown and Plymouth, and grave-stones in Fall River.)
18. Mary, born Oct. 20, 1710.
19. Samuel, born Oct. 30, 1712. Died young.

20. Samuel, born Feb. 17, 1717. Married.

21. Peleg, born , 1719. Married.

Of a company in the local militia of Swansea he was commissioned Captain-Lieutenant in 1762.* Promoted to Lieutenant-Colonel of the 1st regiment of the local militia in Bristol County in or about 1771, and held that position until 1775.

22. Patience. Married Doct. John Turner, of Freetown, that part now Fall River. His homestead was at what is now called "BOWENVILLE."

CAPT. AMBROSE BARNABY and wife, ELIZABETH GARDINER (No. 17), had:

23. Mary, born Feb. 11, 1729; died Oct. 15, 1742. (Public Records of Freetown.)

24. James, born Oct. 11, 1730. Married Lois Hedge. (Public Records and tradition.)

25. Joanna, born June 26, 1733. Married, Nov. 4, 1753, Benjamin Weaver, Jr., a master mariner, of Freetown, son of Benjamin Weaver, of Swansea. He was lost at sea in or about 1756, and she married, in 1758, Col. Sylvester Childs, of

* The local militia of Swansea in 1762 consisted of three companies officered as follows: First company, Peleg Gardiner, Captain Lieutenant; Edward Luther, Lieutenant, and Caleb Mason, Ensign. Second company, Samuel Salisbury, Captain-Lieutenant; Valentine Bowen, Lieutenant, and Peleg Cole, Ensign. Third company, Sylvester Bowen, Captain; Robert Gibbs, Lieutenant, and Job Peirce, Ensign. When Peleg Gardiner was Lieutenant-Colonel, his Colonel was William Bullock, of Rehoboth; Timothy Walker, of Rehoboth, Major, and Christopher Mason, of Swansea, Adjutant.

Warren, R. I. She died May 18, 1773. (See Public Records of Freetown.)*

26. Samuel, born April 20, 1735. Married, Oct. 2, 1757, Sylvia Winslow, of Freetown. He was Town Clerk of Freetown five years, Selectman six years, Assessor nine years, and represented the town in the Constitutional Convention of 1780.

He was a member of Freetown's Committee of Correspondence, Inspection and Safety for the years 1776, 1778 and 1779. He with his family removed to Hardwick, Mass., and his lineal descendants went to Vermont, New York and Michigan.

27. Elizabeth, born Feb. 9, 1738. Married twice. First, Ensign Barnabas Canedy, of Taunton. He died, and she married, second, Lieut. Elijah Burt, of Berkley. She committed suicide by drowning herself in 1784. He married again and removed to Berkshire County, Mass

28. Lydia, born Nov. 7, 1740. Married twice. First, Aug. 20, 1761, Nathan Simmons, Jr., of Freetown. He died and she married, second, Nov. 25, 1775, George Brightman, Esq., of Freetown. He was born Sept. 16, 1721. Commissioned as a Justice of the Peace for Bristol County

* Benjamin Weaver Jr., and wife, Joanna Barnaby, were the parents of Col. Benjamin Weaver, an officer of Patriot army of American Revolution. Col. Weaver's oldest daughter, Joanna Weaver, born May 8th, 1786, became the wife of Ebenezer Peirce, Esq., of Freetown, and mother to Ebenezer Weaver Pierce, the writer of this genealogy.

in Feb., 1765. He was a Selectman of Freetown four years, Assessor one year, and Town Treasurer two years. He was commissioned Captain of the 2d Company in Freetown in or about 1755.

29. Mary, born Dec. 29, 1744. Married Sept. 13, 1772, Daniel Wilbur, of Swansea. She died Aug. 30, 1803. They were the grandparents of Hon. Daniel Wilbur, of Somerset.

30. Ambrose, born Feb. 11, 1745. Married three times. First, Sept. 3, 1769, Elizabeth Wilbur, of Swansea. She died Dec. 23, 1775, and he married, second, Phylena Burt, of Berkley. She died, and he for a third wife married Abigail Williams, of Taunton, who survived him.

He died June 8, 1802. Of the 2d company in the local militia of Freetown, Ambrose Barnaby was, in July, 1771, commissioned Ensign.* Militia companies at that date, like parishes and school districts, had territorial limits fixed by metes and bounds, and persons liable to the performance of military duty were thus divided into companies according to their place of residence. Nearly all of what was then the territorial limits of the 2d company in Freetown are now embraced in Fall

* When Ambrose Barnaby was Ensign of Second company in Freetown, Jail Hathaway was Captain and Samuel Borden Lieutenant of that company. The commissioned officers of the First company in 1762 were James Winslow, Captain; George Chase, Lieutenant, and Silas Hathaway, Ensign. Third company, John Rounsevell, Captain; Elisha Parker, Lieutenant.

River, and include but a small part of Freetown. Ensign Ambrose Barnaby was Moderator of the annual town meeting in Freetown ten years, Selectman fourteen years, Assessor one year, Town Treasurer two years, and one year a Representative to the State Legislature. He lived and died on the farm purchased by James Barnaby, his grandfather, in 1725, and now owned by the grandchildren of Ensign Ambrose Barnaby.

31. Sarah, born May 20, 1748. Married, 1776, James Winslow, of Freetown. She died Dec., 1808. He died April 9, 1836. He was born Sept. 2, 1748, and was a son of Lieutenant-Colonel James Winslow and wife, Charity Hodges. Charity, the wife, was a daughter of Major Joseph Hodges, of Norton, who lost his life in the "OLD FRENCH WAR," 1745, at the siege of Louisburg, Cape Breton.*

DOCT. JOHN TURNER and wife, PATIENCE GARDINER (No. 22), had:

32. Mary, born 1739. Married, Dec. 22, 1757,

* The sword worn by Major Joseph Hodges in the "*Old French War*" was wielded by his son, Capt. Joseph Hodges, in the "*French and Indian War*" about twelve years later, and he fell in battle, and the sword was saved and became the property of a son of Capt. Joseph, and grandson of Major Joseph Hodges, who, as a Lieutenant in the Patriot army of the Revolution, was armed with the same weapon, and thus did a "battle blade of Louisburgh" become a "SWORD OF BUNKER HILL."

Benjamin Dean, of Berkley. She died Feb. 11, 1824. He died Oct. 21, 1799.*

33. Hannah, born Jan. 27, 1741; died Sept. 11, 1748.

34. Gardiner, born Dec. 26, 1742.

35. Moses, born May 6, 1745.

36. John, born March 23, 1748. He was a physician.

37. Betsey. Married Col. Joseph Durfee, of Freetown, that part which, in Feb., 1803, was set off and became the township of Fall River. He was the oldest son of that distinguished revolutionary patriot, Hon. Thomas Durfee. Col. Joseph Durfee was born April —, 1750; he died Dec. —, 1841. Nearly half a century ago he wrote and, in pamphlet form, published, under the title of "REMINISCENCES," a very interesting and valuable account of his recollections pertaining to that locality, then the town (now the city) of Fall River, and also pertaining to the "FRENCH AND INDIAN WAR," commenced in 1755; the "REVOLUTIONARY WAR," commenced in 1775, and the last war with England, now familiarly known as the "WAR OF 1812." In that work he said that where the most elegant buildings in Fall River then stood, and that most densely populated, was, at the date of his birth, a wilderness where goats lodged in

* Benjamin Dean and wife, Mary Turner (No. 32), were the grandparents of Reverend Gardner Dean.

winter. Concerning the wars, he stated that he had lived to see our country involved in three wars: the French and Indian War, the Revolution, and War of 1812. And he continued: "In the first of these wars we fought for our lives, and in the second for our liberties. He was in active field service in the war of American Revolution, first as a Captain and afterward as commander of a regiment in the army under the immortal Washington. Col. Joseph Durfee spent the evening of his days at Assonet Village in Freetown. He was liberal and generous almost to a fault. He died in December, 1841.

HINDS GENEALOGY.

What is herein presented concerning the Hinds family is brief, when compared with the detailed account of the lineal descendants of Walter Dean. First, because the Hinds family are probably far less numerous; and, secondly, that the different modes of spelling the surname of Hinds has made the history, biography and genealogy of that family more difficult to trace than that of Dean through the emigrants, John and Walter, and several other Deans, early comers to America.

Some of these different ways of spelling the surname have already been alluded to in a note at the bottom of the third page, thus: Himes, Hines, Hinds, Haines and Haynes; and this untoward circumstance, confusing and bewildering fact, will—as in times past, thus in time to come—probably continue to prevent as extensive, accurate and reliable an account of the Hinds family from getting into print as has already been presented concerning that of Dean.

The difficulties alluded to have caused the writer to deem it advisable to leave all attempts to

trace the Hinds family to an earlier member than John Hinds, of Bridgewater, Mass., whose surname, as sometimes found upon the public records, was spelled *Hains*, and who with Hannah Shaw was united in marriage Aug. 11, 1709.

JOHN HINDS (No. 1) and wife, HANNAH SHAW, had:

2. Hannah, born 1710.
3. Elizabeth, born 1712.
4. Abigail, born 1714. Married, in 1735, Stephen Cobb, of Walpole.

5. John, born 1717. Married, in 1738, Hannah Lyon.

6. Ebenezer, born 1719. Married twice, First, Susanna Keith, of Bridgewater. She died in 1751, and he married, second, Lydia Bartlett. She died May 12, 1801, in her 67th year. He died April 29, 1812. (See Mitchell's History of Bridgewater and grave-stones in Lakeville.)

7. Susanna, born 1722. Married, in 1740, Henry Chamberlin, of Bridgewater. (See Mitchell's History of Bridgewater.)

REV. EBENEZER HINDS (No. 6) and wife, SUSANNA KEITH, had:

8. Keziah, born 1745.
9. Salome, born 1747. Married, March, 1768, Capt. Henry Peirce, of Middleborough. She died June 17, 1784. He died January 22, 1791, aged

about 48 years. (See grave-stones in Lakeville.)

By second wife, LYDIA BARTLETT, had:

10. Ebenezer, born 1753. Married, April 30, 1775, Charity Canedy, of Middleborough, that part now Lakeville. She was born June 5, 1754.

11. Bartlett. Married, Dec. 1, 1780, Ruth Pickens, of Middleborough.

12. Susanna, born May 18, 1757. Married James Strobbridge.

13. John, born Sept. 19, 1759. Married Olive Valentine, of Freetown. He died Oct. 4, 1830. She died Dec. 27, 1845. (See grave-stones.)

14. Leonard, born Aug. 19, 1761. Married, 1784, Mary Rounsevell, of Freetown. She died Sept. 3, 1833, aged 72 years. He was a drummer in the Patriot Army in war of American Revolution. In a company of the local militia of Middleborough he was commissioned as a Lieutenant June 12, 1789. The company of which he was drummer was commanded by Captain Levi Rounsevell, of Freetown. The company in which he was a Lieutenant was commanded by Captain James Peirce, of that part of Middleborough now Lakeville.

15. Lydia, born Aug. 1, 1763; died Aug. 22, 1780. (See Public Records of Middleborough and grave-stones in Lakeville.)

16. Preserved, born Feb. 27, 1766; died Aug.

27, 1799. (See Public Records of Middleborough and grave-stones in Freetown.)*

17. Abinoam, born June 19, 1768. Married Sukey.

Of a company in the local militia of Middleborough (that part now Lakeville) he was commissioned Captain, to rank from Aug. 15, 1796. (See Public Records of Middleborough and in office of Adjutant-General, State House, Boston.)

18. Keziah, born March 19, 1772; died Aug. 12, 1774. (See Public Records of Middleborough and grave-stones in Lakeville.)

* Preserved Hinds (No. 16) never married. He was born Feb. 27, 1766, and died Aug. 27, 1799. His remains were interred in the ancient cemetery opposite the Christian Chapel in Assonet Village, Freetown, and grave marked by a dark colored stone bearing this inscription:

“ In Memory of
CAPT. PRESERVED,
SON OF ELDER EBEN^r. HINDS,
Who died Aug. 27, A. D. 1799, in y^e 33^d year of his age.”

“ By whom beloved avails it not,
To whom related or by whom begot.
A heap of dust alone remains of thee,
’Tis all thou art and all the proud shall be.”

The title of “Captain” was acquired from the circumstance that he had been master of a vessel. An old account book in the possession of the writer of this genealogy gives evidence of the fact that in March, 1798, Preserved Hinds was master of a sloop bearing the name of “FAIR ROSAMOND,” which, March 14, 1798, was discharged at a wharf in Assonet of a load of corn. Tradition adds that he came home from sea sick of a fever and soon after died. It will be observed that the town record and inscription do not agree, as one made him in 33^d and the other 34th year at death.

19. Hannah, born May 12, 1775. Married Heman Swift. He was born June 4, 1781. She died Jan. 31, 1826.

20. Richard, born Sept. 11, 1777; died Dec. 15, 1794. (See Public Records of Middleborough and grave-stones.)

Rev. Ebenezer Hinds, says Backus' excellent history of the Baptists, "was born in Bridgewater, July 29, 1719," and from the same eminently reliable authority we further learn that he commenced "to preach in 1749," or when he "*began to be about thirty years of age.*"

Mr. Hinds received the ordinance of baptism by immersion at the hands of Reverend Ebenezer Moulton, pastor of the Baptist Church in Brimfield, Mass., and this was probably administered in the same year that Mr. Hinds began to exercise his gifts in preaching, for, in speaking of Mr. Moulton, Backus says, "Elder Moulton was often called to other places to preach and baptize in and after 1749. Yes, he was called above eighty miles that year, and baptized ten in Bridgewater and three in Raynham."

Of the Baptist Church at Boston, gathered in 1743, Mr. Ebenezer Hinds, on March 3, 1751, became a member. This Baptist Church in Boston at first consisted of James Bound, John Proctor, Ephriam Bosworth, John Dabney, Thomas Boucher, Ephriam Bound and Thomas Lewis, who formed themselves into a church July 27, 1743.

and made choice of Ephriam Bound to be their pastor, who was ordained to the work of a Gospel minister Sept. 7, 1743. Their original number was speedily and largely increased by new members from the towns of Newton, Needham, Medfield and other adjacent places. "And the Lord added to the church daily such as should be saved," until March 3, 1751, when among those thus gathered in was received he who was then the eloquent exhorter, but who afterward became that distinguished Calvinistic Baptist clergyman, the Rev. Ebenezer Hinds. Rev. Ephriam Bound, as pastor of that church, was, in 1751, in the midst of the years of his greatest usefulness, which continued until the morning of December 17, 1762, when he was visited by a paralytic shock, from the effects of which he only partially recovered so as to be able to preach a few sermons. Rev. Ephriam Bound died, greatly lamented, June 18, 1765, and during his ministrations, the church, that in 1743 consisted of only seven members, had, in 1765, been increased to about one hundred and twenty members. Rev. Ephriam Bound was a son of James Bound, and he had received the ordinance of baptism at the hands of Rev. Ebenezer Moulton, of Brimfield.

The first or earliest professor of the tenets of the Calvinistic Baptist faith in the town of Middleborough appears to have been Thomas Nelson, a son of William Nelson, Jr., of that town, and

grandson of William Nelson, Sen., of Plymouth. William Nelson and Martha Foard, of Plymouth, were united in marriage October 29, 1640. Martha, the wife, was a daughter of the Widow Martha Foard, who, with her children, William, John and Martha, came to America in the ship "Fortune" in 1621. Martha and son, William, returned to England, but William came a second time to this country and settled in Duxbury.

William Nelson and wife; Martha Foard, had children as follows: Martha, John, Jane and William. Martha, in 1658, married John Cobb. John, who was born in 1647, married, Nov. 28, 1667, Sarah Wood, of Middleborough, who died March 4, 1675, and John Nelson, a few years later, married the Widow Lydia Barnaby, of Plymouth, whom he also survived, and, for a third wife, married Patience Morton, of that town. Jane Nelson, born in 1651, became the wife of that distinguished and useful man, Elder Thomas Faunce, of Plymouth.

William Nelson, Jr., son of William and Martha Nelson, of Plymouth, removed to and settled in Middleborough, where, on the 6th day of June, 1675, his son, Thomas Nelson, was born, it being a period of time when was peculiarly, and as never before or since in this country, so terribly verified that Scripture which saith: "Woe unto them that are with child, and that give suck in those days,

for there shall be great distress in the land and wrath upon this people."

Only two days after the birth of Thomas Nelson in Middleborough—viz.: June 8, 1675—was executed upon a gallows at Plymouth two of the three Assawamset Indians convicted of murdering the Indian missionary, John Sassamon, on January 29, 1675, and hiding Sassamon's dead body under the ice of Assawamset pond, which disposition of the Indians accused had been anxiously awaited by the red men of nearly all New England, as that which should finally and irrevocably determine the future attitude between American and European races on this continent; whether that of loving peace or a war of utter extermination. And now the fatal die had been cast, the death knell of those two Assawamset or Nemasket Indians in the little town of Plymouth, proving, as it did, the sounding of a tocsin of the greatest, most bloody, distressing and disastrous conflict (not only to the Indians, but also to the white people) of any war ever waged upon New England soil since the country has had a written history; for the wily savages, thus goaded to ungovernable rage and vindictive madness, regarded this act as that "*last straw which*," proverbially, "*breaks the camel's back*," and by their conduct most unequivocally said:

We will wash from the face every cloud colored stain;
Red, red, shall alone on our visage remain.

We will dig up the hatchet and bend the oak bow :
By night and by day we will follow the foe.
Nor lakes shall impede us, nor mountains, nor snows,
For his blood can alone give our spirits repose.

And till our last white foe shall kneel,
And in his coward pangs expire,
Sleep but to dream of brand and steel,
Wake but to deal in blood and fire.

The same " leafy month of June," the sixth day of which gave birth to Thomas Nelson in Middleborough, had not closed before it witnessed the exodus of every white inhabitant of that town, in their hasty abandonment of houses and lands, leaving all to the savages, and, with wives and little ones, escaping for their lives to Plymouth; and, although the flight of this mother and her new born babe was not " in the winter," it is by no means certain that it was not " upon the Sabbath day."

That infant child, whose early existence was thus seriously imperilled, was yet preserved, grew to the stature and attained to the years of a man. And when the desolating war between the red and the white men was over, he was found to have returned to the place of his birth, and became an attendant of religious worship with the First Congregational Church in Middleborough, then under the ministration of its second pastor, the Rev. Thomas Palmer, in whose conduct Mr. Thomas Nelson discovered such evils as to give his mind a

turn concerning religious principles* and, in short, to adopt the sentiments of the Baptists and join the First Baptist Church in Swansea, where he remained until about 1748, when in membership he was transferred to the First Baptist Church at Rehoboth, in which he continued a communicant until his death, which occurred March 28, 1755. (See Backus' History of the Baptists and gravestone in Lakeville.)

Thomas Nelson, in 1714, purchased a farm upon Assawamset Neck, then in Middleborough, but since 1853 in Lakeville, and his was the first white family that settled upon that Neck. Thomas Nelson's farm upon Assawamset Neck was bounded upon one end by Assawamset Pond and by Long Pond on the other, and upon both sides by lands then held by the Indians. Three years after the date of purchase, Thomas Nelson, with his family, removed to and settled upon Assawamset Neck. His house stood near where now (in 1883) is growing an apple tree in a meadow near the highway, and upon the opposite side of the road from the residence of Mrs. Hersey. The meadow is now owned by lineal descendants in the sixth generation from Thomas Nelson, the pioneer settler. It was by that Thomas Nelson, concerning whom so much pains has been taken to describe, that Mr. Ebenezer Hinds, of Bridgewater, was, in 1753,

* Mr. Palmer's fault was probably occasional drunkenness; otherwise a very good man.

invited to preach at his house, and that house probably stood in the spot described. In discoursing of that Thomas Nelson, Backus' History of the Baptists says: "In 1753, he and his sons, with a few more, set up a meeting at his house and obtained Mr. Ebenezer Hinds to preach to them." The same authority continues: "Four miles southwestward from thence Mr. James Mead was ordained pastor of a separate church Oct. 3, 1751, but he died Oct. 2, 1756, after which the body of his church became Baptists, and Mr. Hinds' hearers joined with them and ordained him their pastor Jan. 26, 1758." "Mr. Nelson died before this church was formed, in his eightieth year, but his wife, Mrs. Hope Nelson, lived to be a member of it and communed with them at the Lord's table after she was a hundred years old." She died Dec. 7, 1782, aged one hundred and five years six months and twenty days.

"Her posterity, beside all that had deceased, were two hundred and fifty seven in the year 1774." "Some of them are removed to Nova Scotia." "Many of them are members of Baptist churches, and three of them are public teachers therein."

Another and equally reliable authority, in a communication to the Mass. Historical Society, stated that, at the date of Mrs. Hope Nelson's death (viz.: 1782), her lineal descendants had increased to *about three hundred and thirty-seven persons*. Backus' History informs us that Mrs.

Hope Nelson became a member of the Calvinistic Baptist Church at Swansea Aug. 5, 1723. A slate-stone, bearing a still legible inscription, marks her grave in what was Middleborough, but now Lakeville.

The church of which Rev. Ebenezer Hinds, Jan. 26, 1758, was ordained as the first and original pastor, was generally known as the Second Baptist Church in Middleborough, and it was formed Nov. 16, 1757. A house and farm was purchased for a parsonage at a part of Middleborough (now Lakeville) called "Beech Woods," and a church edifice purchased that stood until May 19, 1798, when destroyed by fire, that also burned the parsonage house.

More space has been devoted to a minute and particular history of the Second Baptist Church than would otherwise have been but for the fact that Rev. Ebenezer Hinds was its first and original pastor, had a great deal to do with calling it into an organized existence, and he continued to break to it the bread of life for many years, and it was, in fact, one of the chief works of his Gospel ministry. With this people he lived, and here the most of his large family of fifteen children were born, and here he continued to preach until eight of his children died. A refreshing shower of grace was enjoyed by this church in 1773, by

* A new parsonage house was soon after built and is still standing. A new church edifice was erected, that was taken down in or about 1843.

which its membership was, the next year, increased to one hundred and four persons. But many of these were soon after dismissed to form a church at East Freetown,* and the Second Baptist Church

* The Calvinistic Baptist Church in East Freetown was formed September 13, 1775, and Mr. Abner Lewis ordained as its pastor June 26, 1776. He was born at Middleborough, March 16, 1745, and joined the First Baptist Church of that town in 1770. He preached in Freetown two years before being ordained, and, under his ministrations, the church, in 1780, had come to number one hundred and twenty-eight members. But the public difficulties in the country, with the unhappy temper of some of the members of the church, caused Mr. Lewis to ask a dismission from them, which he obtained in August, 1784, when he traveled and labored in various places, and at one time supplied a church in Harwich with preaching for more than a year.

Not far from the date of the formation of the Baptist Church at East Freetown, that religious body erected a church edifice. (See Backus' History of the Baptists.) It was doubtless in that church edifice that occurred the singular event that Elder Daniel Hix entered in his diary under date of "Freetown, April 27, 1794. This day the meeting-house galleries broke and hurt a number of people; the most surprising scene I ever saw, and as great a surprise to the assembly as if the day of judgment had come." Tradition adds, that among those in the gallery was a woman with her child, and the mother in her fright threw the child out at a gallery window, thus inflicting a worse injury than it would have suffered had she retained it in her arms. Another Calvinistic Baptist Church existed in Freetown. This was gathered in 1781, being the fruit of an extensive revival of religion in that section, in what Backus terms "*the glorious year, 1780.*"

Of that church Mr. David Simmons was installed as pastor Aug. 13, 1783. Backus says of Rev. David Simmons: "He was a good preacher and an exemplary walker. He was drowned by falling out of a canoe, in the night of June 7, 1786, as he was returning from visiting one of the sick of his flock." "After this mournful

never after attained to so large a number of communicants as it had done about sixteen years after its original gathering and formation.

Susanna, the first wife of Rev. Ebenezer Hinds, was a daughter of John Keith, of Bridgewater, and wife, Hannah Washburn. Susanna was born in 1727 and died in 1751, aged about 24 years.

John Keith was a son of Rev. James Keith and wife, Susanna Edson. Rev. James Keith was a native of Scotland, and immigrated to America in or near the year 1662, he then being about 18 years of age, and had been educated at Aberdeen, in Scotland. He was ordained to the work of a Gospel minister at Bridgewater in February, 1664.

providence they obtained occasional supplies from time to time, until Mr. Philip Hathaway was installed pastor, June 13, 1792."

It may not be improper or inappropriate here and in this connection to add, that "the grave" of Rev. David Simmons "knoweth no man." A lineal descendant, a few years since, came from a far distant part of the country, visited Freetown and sought that properly hallowed shrine diligently and sorrowing, with a view to rescue the spot from unmerited neglect and mark it by a monumental stone. But too many "*dark brown years*" had passed over that grave, and the righteous man, who had lost his life while doing good was not much more out of sight than out of mind, he and his acts nearly alike forgotten, buried in the ground and almost in oblivion, and, therefore,

"Not a stone tells where he lies."

Rev. David Simmons, before becoming pastor of the Baptist Church at Assonet Village, Freetown, had been a member of a Baptist Church in the west part of Dighton, formed in 1772, of which Enoch Goff was ordained pastor Dec. 2, 1772. Mr. David Simmons was ordained a colleague with Mr. Goff Jan. 4, 1781.

The first sermon that he delivered in Bridgewater was from the text: "*Behold, I cannot speak, for I am a child.*"—JEREMIAH i: 6. He died July 23, 1719, aged 76 years.*

He was one among the few New England clergymen who recognized an Indian's rightful claim to humane treatment, and advised the practice of mercy toward Indian captives taken by the English in King Philip's War. Susanna, the wife of Rev. James Keith, was a daughter of Dea. Samuel Edson and wife, Susanna Orcutt, who, from Salem, went to and settled in Bridgewater. Dea. Samuel Edson died in 1692, aged 80 years. Susanna, his wife, died in 1699, aged 81 years. Hannah, the wife of John Keith, was a daughter of Samuel Washburn and wife, Deborah Packard; granddaughter of John Washburn and wife, Elizabeth Mitchell, and great-grand-daughter of John Washburn.

CAPT. HENRY PEIRCE and wife, SALOME HINDS (No. 9), had:

21. Susanna, born Jan. 26, 1769. Married, Nov. 18, 1788, Abiel Booth, of Middleborough. He was born March 7, 1765. He was a son of John Booth, who was born July 21, 1729. Abiel and Susanna were the parents of Abiel Peirce Booth, Esq., formerly of Lakeville.

22. Mary, born 1770. Married, Feb. 13,

* Rev. James Keith died only six days before Rev. Ebenezer Hinds was born.

1791, Abner Clark, Esq., of Middleborough. In the local militia of Middleborough he was commissioned Ensign, to rank from Aug. 29, 1799, and he was a Justice of the Peace for Plymouth County from January 10, 1823, to 1830. He died May 1, 1830, aged 55 years. She died July 25, 1847. Their home was in that part of Middleborough that became Lakeville.

23. Salome, born ———. Married, Feb. 19, 1799, Thomas White, of Freetown.

24. Ebenezer, born Nov. 21, 1777. Married, March 12, 1801, Charity Hinds (No. 30), of Middleborough. He was commissioned Ensign in the local militia of Middleborough, to rank from Aug. 15, 1796. He died Dec. 3, 1852. At the same date and of the same company of which Ebenezer Peirce was commissioned Ensign, Abinoam Hinds (No. 17) was commissioned Captain.

25. Henry, born 1778. Married twice. First, Hannah Sherman. Second, Phebe Lombard. He died Sept. 1, 1826. (See grave-stones in Lakeville.)

26. Lydia, born Oct. 17, 1781. Married twice. First, January 6, 1805, William Jenney, of Fairhaven. He was lost at sea, and she married, second, June 29, 1816, Capt. Nathaniel Staples, of Taunton. In the local militia* of Berkley he was

* Names of Captains of that company, with dates of their commissions: Christopher Paul, April 14, 1796; James Paul, April 21,

commissioned Lieutenant, to rank from April 25, 1805. Promoted to Captain March 31, 1807. Representative to General Court from Middleborough in 1832. He was born Jan. 6, 1777. He died July 17, 1862. She died Dec. 26, 1863.

Captain Henry Peirce, the parent, was a son of Ebenezer Peirce and wife, Mary Hoskins; grandson of Isaac Peirce, Jr., of Pembroke and afterward of Middleborough, and wife, Judith Booth; great-grandson of Isaac Peirce, Sen., and great-great-grandson of Abraham Peirce, who emigrated to America and settled in Plymouth as early as 1623. The birthplace of Capt. Henry Peirce was in that part of Middleborough set off in 1853, and incorporated as a new and distinct town and called Lakeville. His first or earliest experience as a soldier was in the company commanded by his brother, Capt. Abiel Peirce, and was probably performed in the northerly part of what is now the State of New York, contending in bloody strife with the French and Indians from Canada. That service was performed in 1760. He next enlisted under Capt. Ephraim Holmes, and served in the field about one year between March, 1762, and

1797; Williams Tobey, Jan. 27, 1804; Samuel French, April 25, 1805, to March 5, 1807; Nathaniel Staples, March 31, 1807; Giles G. Chase, Sept. 27, 1809; Daniel Burt, July 25, 1816; Freeman Briggs, June 29, 1819; Nathaniel Townsend, March —, 1822; Giles Leach, Sept. 9, 1826; Benjamin F. Cornell, May 28, 1831, to his death, March 20, 1833.

March 14, 1763, peace being declared between England and France, causing his honorable discharge and mustering out of the military service.

About twelve years later we find him to have been a soldier in Capt. Isaac Wood's company of "*Minute Men*," of Middleborough, that promptly responded to the country's first call, April 19, 1775, or what came to be quite generally known as the "LEXINGTON ALARM." In October of the same year he was on duty at or near Roxbury in a company commanded by Capt. Levi Rounsevell, of Freetown, wherein Henry Peirce served in the capacity of a First Lieutenant. In Dec., 1776, Henry Peirce served for a brief period at Rhode Island in a company commanded by his brother, Capt. Job Peirce, that was in the regiment commanded by Major Israel Fearing. In 1777 Henry Peirce was Captain of a company in service at Rhode Island, which company was part of a regiment commanded by Col. Theophilus Cotton, of Plymouth, and in Aug., 1780, Capt. Henry Peirce again led a company to Rhode Island in the regiment commanded by Lieutenant-Colonel Ebenezer White, of Rochester, Mass. *As a Captain, Henry Peirce also served several years in the

* That company in the local militia of Middleborough of which Henry Peirce was Captain, was entirely within the town limits of what is now Lakeville, and existed until April, 1840. The successive Captains, with the dates of their commissions, were as follows: Henry Peirce, July 1, 1781; James Peirce, July 17, 1787; Abinoam

local militia of Middleborough, after the close of the Revolutionary War. That company in the local militia of which he was Captain after the war was the same of which his son, Ebenezer Peirce, was commissioned Ensign Aug. 15, 1796.

EBENEZER HINDS (No. 10) and wife, CHARITY CANEDY, had:

27. Hannah C., born Dec. 3, 1772. Died Oct. 13, 1865.

28. Ebenezer, born Oct. 14, 1775. Married, May 20, 1798, Anna Hathaway, of Freetown. She was born Dec. 17, 1780. She died Aug. 10, 1859.

29. Keziah, born Oct 5, 1777. Married, Dec. 14, 1801, John Winslow, of Freetown. She died Aug. 23, 1853. He died Nov. 13, 1854.

30. Charity, born Feb. 25, 1780. Married, March 12, 1801, Ensign Ebenezer Peirce (No. 24), of Middleborough. She died June 1, 1842. He died Dec. 3, 1852.

31. Lydia B., born May 18, 1782. Married,

Hinds, Aug. 15, 1796; Elkanah Peirce, May 4, 1802; Elisha Briggs, Sept. 29, 1806; Sylvanus Parris, March 20, 1811; Ethan Peirce, June 6, 1815; Apollos Read, , 182-; John Strobridge, May 19, 1827; Samuel Hoar, June 6, 1829; Silas P. Ashley, Aug, 15, 1831. While Samuel Hoar was Captain, a company in what was then Middleborough, but now Lakeville, was disbanded, and its non-commissioned officers and private soldiers made to constitute a part of Capt. Samuel Hoar's command. That disbandment was pursuant to orders bearing date of May 30, 1830.

July 9, 1809, Bartlett Allen, of New Bedford. She died Feb. 20, 1838.

32. Salome, born Aug. 31, 1784. She died Sept. 21, 1800. (See Public Records of Middleborough and grave-stones in Freetown.)

33. Principle C., born Sept. 6, 1786. Married, Feb. 11, 1808, Drusilla Allen, of Rochester, Mass. He was drowned in Richmond, Maine, April 9, 1828.

34. Owen P., born June 21, 1788. Married, Oct. 12, 1811, Mary Bates, of Rochester, Mass.

35. Clarissa W., born July 8, 1790. Married, Dec. 6, 1810, Luther Hathaway. He was born Aug. 14, 1786.

36. Tisdale L., born January 18, 1793. Married, May 26, 1816, Olive Washburn.

37. Susanna K., born January 5, 1795. Married, Dec. —, 1817, John Dearborn. She died Dec. 8, 1867.

38. Salome E., born Oct. 2, 1802. Married, March 26, 1833, Alanson Hinkley, of Livermore, Maine. She died June 16, 1872.

Charity, the mother, was a daughter of Capt. William Canedy, Jr., and wife, *Charity Leonard;

* Charity Leonard was a daughter of Hon. Elkanah Leonard, and born Feb. 27, 1732, and died Oct. 13, 1805. Hon. Elkanah Leonard was identical with that distinguished lawyer known as Major Elkanah Leonard, who died July 24, 1777, in the 74th year of his age. He was a son of Ensign Elkanah Leonard, born May 15, 1677, and who died Dec. 29, 1714, and grandson of Major Thomas Leonard, born in or about 1641, and died Nov. 24, 1713.

grand-daughter of William Canedy, Esq., and wife, Elizabeth Eaton,* and great-grand-daughter of Alexander Canedy, a Scotch emigrant who resided in Plymouth. The children of Alexander Canedy and Elizabeth, his wife, were: Hannah, born in 1678, married, in 1697, Eleazer Pratt; Elizabeth, born in 1682; Jean born in 1685; William, Esq., already mentioned, born in 1689; Sarah, born in 1693; Annable, born 1698 (who, at least for a time, probably resided in Middleborough, as, on Aug. 7, 1730, she was admitted to membership in the First Congregational Church in that town, and on Aug. 19, 1731, became the wife of Thomas Paine, of Freetown), and John Canedy, born in 1703.

William Canedy was commissioned Ensign of forces sent to fight the French and Indians, and in 1723 was promoted to Lieutenant in that service.† As a Lieutenant he was entrusted with the command of a fort that, on December 25, 1723, was furiously attacked by the Indians, and the

* Elizabeth Eaton was a daughter of Samuel Eaton, and born July 26, 1701. She died May 5, 1780. (See grave-stones in Lakeville.)

† The letter of recommendation from Col Isaac Winslow, of Marshfield, then commander of all the local militia of Plymouth county, to Governor Dummer is still on file at the State House in Boston, and is in words following:

“May it please your Hon^r:

“This comes by Ensign Canada, who, I perceive, has had some hope of your Honors favoring him with a Lieut. Commission, if it be acceptable to all that are concerned, he being very deserving of it, in my opinion, having acquitted himself very well ever since he

siege continued for thirty days, when reinforcements arrived in sufficient numbers to raise the siege and relieve the garrison. The conduct of Lieut. Wm.

hath been out. Thus begging your favor for him I am your most obedient servant,

"Scituate January
"the 17: 1723."

"ISAAC WINSLOW."

Two pay rolls are also on file in the State House of companies in active service commanded by William Canedy after he had been promoted to Captain. These services were performed in or a little before 1725, and the names borne upon these rolls serve to show how large a proportion of the men sent to fight the French and Indians of Canada were from the remnants of tribes once inhabiting New England: William Cannada, Captain; Benjamin Wright, Lieutenant; Robert Stanford, Ensign; Joseph Bowdin, Joseph Studson, Joseph Meeds, Sergeants; Benjamin Durfee, Richard Pomeroy, Joseph Braydon and John Oliver, Corporals; John Attamon, Thomas Tainor, Daniel Chislen, Joshua Tripp, Benjamin Solomon, Joel Daniel, John Pechue, John Pepees, Abraham Jones, Joseph Woode, Nehemiah Nahawamah, Abel Obediah, James Queich, Simon Tremmetuck, Thomas Daniel, Able Tom, Isaac Hassaway, Eben Cushen, Job Mark, Samuel Oliver, John Quoy, Henry Peseut, Josiah Crook, Isaac Philips, Elisha Sachem, Peter Washawks, Joshua Hood, Samuel Copeluck, Ned John, Josiah Popmemanock, Eliakim Quacom, Amos Stanks, Joshua Wicket, David Job, Jacob Paul, John Comshite, Mose Peig, Tom Wily, Abel Blinks, Peter Dogamus, John Boson and Roban Jenney, Centinels or private soldiers.

William Canedy, Captain; Stephen Whitaker, Ensign; Daniel Elethorp, Sergeant; Francis Punchard and Edward Bishop, Corporals; Peter Parrey, Thomas Lawrence, Stephen Morrells, John Norris, Benjamin Speen, John Church, Jeremiah Belcher, Elkanah Topmon, Isaac Chamberlain, John White, Philip Butler, Daniel Ross, John Murphy, Josiah Meeds, Daniel Griffin, Thomas Dun, John Pilkenton, William Thomas, William Kelley and John Church, Centinels or private soldiers.

Canedy on that occasion was deemed to be so meritorious that, as a consequence, he was promoted to Captain in the service, and several years after that was commissioned Captain of one of the companies in the local militia of Taunton.*

January 14, 1747, William Canedy was commissioned as a Justice of the Peace for the County of Bristol, and he probably continued to hold that

* Roll of the 5th Company in the local militia of Taunton, commanded by Capt. William Canedy, as appears from an official return on file in the State House, Boston:

Non-Commissioned Officers.—John Williams, Ephraim Dean, Benjamin Paul and Josiah Andrus, Sergeants; Zachariah Padelford, Henry Hoskins, Josiah Macomber and Israel Dean, Corporals.

Musicians.—Jacob Williams and George Elliot, Drummers.

Private Soldiers—Train Band.—Nathaniel Andrus, David Andrus, Joseph Briggs, Thomas Chase, Job Chase, Orrisimus Campbell, Barnabus Canedy, Abiel Goswell, Moses Keen, Jonathan King, Josiah Dean, Abraham Dean, Joel Dean, Philip Dean, Benj. Elliot, Elijah Macomber, Edward Padelford, Jacob Staples, Jacob Hoskins, Moses Seekel, Silas Seekel, Simeon Williams, Lemuel Williams, Isaiah Boothe, Wm. Barney, Seth Richmond, Samuel Richmond, Elijah Richmond, Isaac Richmond, Nathaniel Richmond, Edmund Richmond, Sylvanus Hathaway, John Omey, Zachariah Padelford, 2d, Jacob Staples, 2d, Levi Rounsevell, Gideon Richmond, Jonathan Barney, Abiel Macomber and William Peirce.

Private Soldiers—Alarm List.—Samuel Peirce, Meletiah Hathaway, Edward Winslow, Job Anthony, Benjamin Chase, Samuel Peirce, 2d, Samuel Williams, Elder William Barney, Deacon Nathaniel Macomber, Elkanah Caswell, Ebenezer Andrus, Nathaniel Andrus, George Leonard, John Seekel, Joshua Seekel, Job Macomber, Jacob Briggs, Edward Nickles, George Macomber and Ephraim Barrow.

(Signed)

ISRAEL THRESHER, Clerk.

appointment during the remaining years of his life. His ashes are in the cemetery of the Precinct Congregational Church and Society of East Taunton and Lakeville, and his grave marked by a stone bearing the following inscription:

“In Memory of

WILLIAM CANEDY, Esq^r.

Who Dec^d June y^e 23^d 1774, in y^e 86th year of his age.”

“Silent the warrior lies. He shall no more
Scurge the wild natives of the Eastern shore.
His honorable titles with him fall,
He leaves behind him friends and earthly all.
His soul immortal, was it calmed with peace
Before he fled? His joys shall never cease.
Go, widowed consort, trust in God most high,
Children bereaved to Heaven for Grace now cry,
That after Death to Glory you may rise above the sky.”

His former residence, in the easterly part of Taunton and very near the present line of Berkley, stood until a few years since, when it was demolished by the then owner, Mr. William Peirce, of Berkley.

William Canedy, Jr., son of William, Esq., was a Lieutenant in active field service in the “*French and Indian War*,” and subsequently commissioned Captain of the 4th company of the local militia of Middleborough. In the war of American Revolution he was a most uncompromising Tory, and, as a result, deposed from office.*

* When William Canedy, Jr., was Captain of the fourth company in the local militia of Middleborough, John Nelson was his Lieutenant. Canedy, being a Tory, was dismissed from his office as

The death of Captain William Canedy, Jr., resulted from accident, for, returning home one evening on horseback and in a blinding snowstorm, the horse he was riding went under a shed, thus throwing the rider to the ground and inflicting injuries from which he soon after died. He was born in or near 1729; united in marriage with Charity Leonard, of Middleborough, December 6, 1753. He died March 26, 1804. The house in which he lived was torn down in August, 1883.* Suitable grave-stones, bearing legible inscriptions, mark the graves of Capt. William Canedy and his wife, Charity, in the Precinct burial ground, Lakeville, Mass.

BARTLETT HINDS (No. 11) and wife, RUTH PICKENS, had:

Captain Sept. 19, 1775, and on May 9, 1776, John Nelson, being a Whig, was promoted to Major of the Regiment to which this fourth company belonged, and on July 1, 1781, Major John Nelson was promoted to Colonel. Col. John Nelson was a grandson of Thomas Nelson, the first or earliest Baptist at Middleborough, and John served as a Major in the Patriot Army of American Revolution.

At the reorganization of the fourth Company May 9, 1776, Job Peirce was commissioned Captain; Josiah Smith, Lieutenant, and Samuel Hoar, Ensign. Capt. Job Peirce led this company to Rhode Island in December, 1776, as a part of Major Israel Fearing's regiment.

* That house was owned and occupied by two generations of the lineal descendants of Capt. William Canedy, Jr., and taken down by some of those of the third generation. The late Capt. John Woodbridge Canedy occupied it as his residence until his death.

39. Conrad.

40. Ruth. Married Isaac Post, of Montrose, Penn.

JOHN HINDS (No. 13) and wife, OLIVE VALENTINE, had :

41. Leonard, born Feb. 11, 1784. Lived single. He died Dec. 27, 1859. (See Public Records of Middleborough and grave-stones in Lakeville.)

42. Nancy, born Nov. 12, 1786. Lived single. She died Oct. 27, 1868. (Public Records of Middleborough and grave-stones.)

43. Edmund, born Oct. 18, 1787. He was lost at sea in March, 1828. (See tomb-stone.)

44. Hannah, born July 23, 1789. Married Samuel Dean, of Berkley. They were the parents of Rev. Gardiner Dean. Both buried in Berkley.

45. Stephen, born May 16, 1791. Married Susan Hinds (No. 62), of Middleborough.

46. Lucy, born Feb. 14, 1793. She died Aug. 22, 1824.

47. Jane, born March —, 1795. Married, January 27, 1821, Jonathan Parker, of Sandwich.

48. John, born May 18, 1797. Married Sarah Oldham.

49. Preserved, born May 26, 1799. Married Sarah Parker, of Sandwich.

50. Heman, born January 22, 1801. Married Nancy Parker, of Sandwich.

51. Catharine, born March 16, 1803. She

was lost at sea in March, 1828. (See tomb-stone.)

52. Lucinda, born March 9, 1805.

53. Sumner, born June 1, 1807. Married, March 31, 1834, Chloe Ashley, of Middleborough, that part now Lakeville. She was born March 21, 1806, and was a daughter of Luther Ashley and wife, Abigail Peirce. They reside in Lakeville. Thanks are due to Mr. Sumner Hinds for information.

54. Bartlett, born 1811; died April 6, 1826.

John Hinds (No. 13), as a private soldier, and his brother, Ebenezer Hinds (No. 10), as a Sergeant, served at Rhode Island in Dec., 1776, in a company commanded by Capt. Job Peirce, of Middleborough, which formed a part of the regiment that, on that expedition, was led by Senior Major Israel Fearing, of Wareham, Junior Major John Nelson, of Middleborough, being Fearing's second there in command.

That regiment had then recently been formed with Ebenezer Sproat, of Middleborough, as Colonel; Ebenezer White, of Rochester, Lieutenant-Colonel; Israel Fearing, of Wareham, Senior Major, and John Nelson, of Middleborough, Junior Major. But, at the alarm of Dec., 1776, neither Sproat nor White reported for duty at the post of danger, and their conduct was, for a time, the subject of severe criticism both in and out of the army.

Major Fearing, from his regimental *headquarters*

at Fogland Ferry, addressed to his Colonel,* in his *safe quarters* at home in Middleborough, a severe, denunciatory letter, that, under other circumstances, might have subjected Fearing to punishment by a court-martial for such disrespect shown to a superior officer.

But Lieutenant-Colonel White, at a little later date, assumed the command of that regiment in Rhode Island, and, while gallantly leading it in battle, had part of his sword shot off by an enemy's bullet, and gained for himself such respect and honor, that the town of Rochester erected at his grave a tombstone at the public cost.† Major Nelson copied Major Fearing's letter to Colonel Sproat, and *attested* his copy as *being true*, which *attested* copy, a few years since, came into the possession of the writer of this genealogy. Major Fearing's then-growing popularity at a little more

* This Col. Ebenezer Sproat was not identical with the Col. Ebenezer Sproat, of Middleborough, who, in 1775, was Major of Plymouth County Regiment of "MINUTE MEN," and who, after the war, settled at or near Marietta, Ohio, and was a member of the "CINCINNATI SOCIETY," but a much older man.

† That tomb-stone bears this inscription:

Memento Mori.

Sacred to the Memory of
COL. EBENEZER WHITE,

Who died March —, 1804, aet 80.

He was 19 times chosen to represent the town of Rochester in the General Court; in 14 of which elections he was unanimously chosen. As a tribute of respect for his faithful services, the Town erected this monument to his memory.

than a year later (viz.: Sept., 1778)—when, contrary to the advice of all his superior officers, he drove the British out of Fairhaven and saved that village from the invader's torch—exceeded all former bounds and burst forth as in a flame of effulgent glory, and the country, doubtless, felt that it could not afford to drive out of the service by dismissal or otherwise so remarkably brave and efficient an officer as Major Fearing had repeatedly proved himself to be, for the attainment of no greater or better end than to punish him for disrespect shown to so inefficient an officer as Colonel Sproat appears to have been; and that letter, copied, probably, to be used as evidence in a court-martial, was never thus required or used, but now, more than one hundred years later, serves as a very important link of evidence in the chain of events we denominate history.*

Olive, the wife of John Hinds (No. 13), was a daughter of John Valentine and wife, Hannah Winslow, and born August 14, 1766, and granddaughter of Samuel Valentine and wife, Abigail Durfee. John Valentine was born April 29, 1743, and united in marriage with Hannah Winslow, of Freetown, Nov. 21, 1765. Samuel Valentine and

* In or about 1784, Major Israel Fearing, of Wareham, was promoted to Lieutenant-Colonel of the Fourth Regiment, Plymouth County Brigade; raised to Colonel, July 17, 1787, and Brigadier-General in 1794. A handsome white marble slab, bearing an inscription, marks Gen. Fearing's grave in Wareham.

Abigail Durfee were married June 25, 1729. Hannah, the wife of John Valentine, was a daughter of Jonathan Winslow and wife, Sarah Kirby, and grand-daughter of Lieut. Job Winslow, of Swansea, and afterward of Freetown. Jonathan Winslow was born Nov. 22, 1692, and united in marriage with Sarah Kirby Nov. 22, 1722. Lieut. Job Winslow died in Freetown July 14, 1720.

LIEUT. LEONARD HINDS (No. 14) and wife, MARY ROUNSEVILL, had:

55. Sally, born Oct. 5, 1784. Married Bradford Williams. She died Oct. —, 1810.

56. John, born Feb. 13, 1786. Married Mrs. Anna Peirce, of Freetown. He died Dec. 1, 1811.

57. Joseph R., born March 18, 1788. Died Nov. —, 1811.

58. Leonard, born Sept. 22, 1789. Was lost at sea.

59. Ruth P., born April 30, 1791. Married Walter Davis.

60. Polly, born Sept. 6, 1793. Married Dea. Abner Braley, of Freetown.

61. Hannah, born May 19, 1798. Married John Brady.

Lieut. Leonard Hinds, the parent, is traditionally reported to have once been in company with Abiel Washburn, of Middleborough, in carrying on the business of a country store in that town.

Abiel Washburn afterward became a Brigadier-General in the local militia and was familiarly known as General Washburn.* Their store building was in what is now Lakeville, and occupied the precise spot where the new road branches off from the old one, near the present residence of John H. Nelson.† The writer well remembers when the marks of what had, perhaps, once been a cellar were plainly discernable at that place. Mary, the wife of Lieut. Leonard Hinds, was a daughter of Joseph Rounsevill, grand-daughter of William Rounsevill and wife, Elizabeth Macomber, and great-grand-daughter of the emigrant, Philip Rounsevill.‡

* Abiel Washburn was appointed Adjutant on the staff of Col. Israel Fearing, Oct. 2, 1788; promoted to Junior Major May 1, 1794; Senior Major, January 4, 1797; Lieutenant-Colonel Commandant, July 22, 1800; Brigadier-General, Sept. 4, 1816. Honorably discharged in 1824.

† Mr. Cyrus Nelson, late of Lakeville, deceased, told the writer of this genealogy that this store building was moved to near the former site of "Pond Meeting House," so called, and used in a TANNERY, and, in 1838, was sold to the late Israel Thresher, who moved it to near the "CANAL," so called, and converted it into a dwelling house, for which it still continues to be used or occupied.

‡ Philip Rounsevill, the emigrant, was a son of William Rounsevill, of Honiton, in Devonshire, England, where the son, Philip, was born on May 1, 1677, and emigrated to America in 1700, when he was about 23 years of age. He was living near *Assonet Village*, in Freetown, as early as 1708. He died in what is now sometimes called the "*Furnace Village*," in East Freetown, a little before sunrise Sunday morning, Nov. 6, 1763, after a brief illness of one week's continuance. His wife was Mary, a daughter of Samuel Howland, of Duxbury, and afterward of that part of Free-

A former resident of Freetown, who died there when about 92 years old, and who spent his youth in that part of Middleborough now Lakeville, used, in the evening of his days, to delight to tell stories of "*ye olden tyme*," illustrative of the great change that had been wrought in our country since he could remember, and one of which stories was that a Middleborough woman spun and wove seventy yards of tow-cloth and carried it to Hinds & Washburn's store and gave it all for seven yards

town now Fall River, and grand-daughter of Henry Howland, of Duxbury, an emigrant who died in that town in 1670. William, the oldest son of Philip Rounsevell and Mary Howland, his wife, was born Oct. 10, 1705, at twenty-seven minutes past six of the clock in the afternoon, and died Jan. 31, 1744. Elizabeth, the wife of William Rounsevell, was a daughter of John Macomber, of what was then East Taunton, now Berkley, and wife, Elizabeth Williams, and grand-daughter of John Macomber, Jr., of Taunton, and wife, Anna Evans, who were married July 16, 1678. William Rounsevell and wife, Elizabeth Macomber, had children as follows: William, born in 1735; married Rebecca Hoar, of Middleborough. Joseph, married ——— Cole. Levi, married Betsey Howland. Sylvester, never married; died young. Elizabeth, born 1743; married Capt. Job Peirce, of Middleborough.

Names of those persons who, before and after Leonard Hinds, held the commission of Lieutenant in the same company, in that part of Middleborough now Lakeville, which company was disbanded in April, 1840; Peter Hoar, July 1, 1781; Leonard Hinds, June 12, 1789; Barnabas Clark, Sept. 25, 1792; Benjamin Chase, Aug. 15, 1796; Elkanah Peirce, May 20, 1799; Isaac Holloway, May 2, 1802; Asa Winslow, May 5, 1807; Gideon Haskins, May 20, 1811; Apollos Read, May 7, 1816; John Strobridge, —, 1821; Samuel Hoar, May 19, 1827; John W. Canedy, June 6, 1829; Abraham Peirce, Oct. 7, 1831.

of calico. The old man continued, "Six yards was a dress pattern in those days, but there were seven yards in that piece of calico and the merchants refused to cut it, and thus the parties compromised at the rate of seventy for seven."

CAPT. ABINOAM HINDS (No. 17) and wife, SUKEY , had :

62. Sukey, born Jan. 24, 1798. Married Stephen Hinds (No. 45), of Middleborough.

63. Mark S., born Sept. 14, 1799.

64. Lydia, born March, 19, 1801.

HEMAN SWIFT and wife, HANNAH HINDS (No. 19), had :

65. Vaodicea, born Aug. 14, 1799. Died Dec. 4, 1821.

66. Bartlett H., born Aug. 29, 1801.

67. Sophiah N., born Jan. 1, 1804.

68. Ward, born Sept. 29, 1806.

69. James D., born Feb. 16, 1811.

70. Hannah B., born June 23, 1814.

For what appears concerning the family of Heman Swift, the writer is indebted to the kindness of Harrison Staples, Esq., of Lakeville.

EBENEZER HINDS (No. 25) and wife, ANNA HATHAWAY, had :

71. Ebenezer. Married Louisa V. Peirce (No. 93).

72. Salome. Married Abel Monroe, of Livermore, Maine.

73. Gilbert. Married twice. First, Ann M. Hathaway, of Freetown. She died May 3, 1848. He married, second, Mrs. Hannah Hoar, of Middleborough, that part now Lakeville. Ann M. Hathaway, the first wife, was a daughter of Isaac N. Hathaway, of Freetown, and wife, Eliza W. Tobey, and born June 14, 1812.

74. Amy. Married — Additon, of Wilton, Maine.

75. Maria. Married — Sawtell.

76. Hannah. Married John Fuller, of Livermore, Maine.

77. Clarissa. Married — Bates.

78. Leonard. Married Mary Hathaway.

79. Albert. Married — Benjamin, of Livermore, Maine.

80. Elbridge. Died young.

81. Ann. Married Cyrus Soper, of Livermore, Maine.

82. Elbridge. Married — Benjamin, of Livermore, Maine.

Anna, the mother, was a daughter of Gilbert Hathaway and wife, Mary Weaver,* and born Dec.

* Mary Weaver was a daughter of David Evans, Jr., and wife, Anna Weaver, and born Feb. 12, 1751, and became the wife of Jonathan Weaver, of Swansea, January 15, 1769. Jonathan died, and she, in widowhood, became the wife of Gilbert Hathaway.

17, 1780; grand-daughter of Capt. Ebenezer Hathaway and wife, Wealtha Gilbert; great-grand-daughter of Col. Ebenezer Hathaway and wife, Hannah Shaw; great-great-grand-daughter of Abraham Hathaway and wife, Rebecca Wilbur; and great-great-great-grand-daughter of John Hathaway, of Taunton, that part now Berkley, who was among the early European settlers of that section, serving as a Selectman of Taunton in 1681-82-83 and 1684; Representative to the Colonial Court at Plymouth in 1680-81-82-83 and 1684, and again in 1691.

His son, Abraham Hathaway, was a blacksmith and also probably acted as ferryman across "Taunton great river," as in ancient public documents are applied both the terms, *blacksmith* and *ferryman*, to his name, as also that of *Deacon*. The church of which he was deacon was probably the Southerly Congregational in Taunton, for which a parish was set off in or about 1710, and the limits of which, in 1712, became those of the township

She was Hathaway's second wife. Her mother was a daughter of Benjamin Weaver, of Swansea, and wife, Ruth Sheffield. Ruth was born Monday, Jan 10, 1704, at about one of the clock in the afternoon. She was a daughter of Capt. Amos Sheffield, Town Clerk of Tiverton, and wife, Anna Pearce. Capt. Amos Sheffield was born June 25, 1673. Lost his life in the army, fighting the French and Indians, about 1710. Capt. Amos Sheffield was great-grandfather of Colonel Benjamin Weaver, of Patriot Army in War of American Revolution.

of Dighton, then incorporated and embracing what is now Dighton and also Assonet Neck, that in 1799 was detached from Dighton and made a part of Berkley. That church is now known as the "*Unitarian*" Church in Dighton. Dea. Abraham Hathaway was one of the projectors of the enterprise and became one of the original proprietors of the FORGE, erected in Freetown in 1704. He probably spent the most, if not all, the years of his life on a farm then in Taunton, but now in Berkley, where he died in August, 1725, aged about 73 years, and must, therefore, have been born in or near the year 1652. His remains were interred in an ancient cemetery, a part of which is within the limits of what was the Hathaway farm in Taunton, now Berkley, and grave marked by a flat stone no smoother than the hand of nature made it, and whereon the untutored stone-cutter, in rude attempts at engraving, has, with shapeless sculpture decked, and the name and years "*the place of fame and elegy supply.*"

Rebecca, the wife of Dea. Abraham Hathaway, was a daughter of Shadrach Wilbur,* of Taunton, and Abraham and Rebecca were united in marriage August 28, 1684. She died August 30, 1727, aged about 65 years, and must,

* Shadrach Wilbur was Town Clerk of Taunton from 1665 to 1693. Col. Ebenezer Hathaway and Hannah Shaw were united in marriage March 8, 1711.

therefore, have been born in or near the year 1662. Ebenezer Hathaway, son of Dea. Abraham and Mrs. Rebecca Hathaway, was born May 25, 1689; was united in marriage with Hannah Shaw, who bore him five children and died. Her remains were interred in Freetown, and her grave marked with a dark-colored stone bearing this inscription:

“ In Memory of

MRS. HANNAH,

WIFE OF COL. EBENEZER HATHAWAY,

Who died Dec. y^e 20th 1727, in y^e 34th year of her age.”

“ Soon must the rising dead appear,
Soon the decisive sentence hear.”

Ebenezer Hathaway came to and located in Freetown, where he operated the forge, of which he finally became a large, if not in fact entire, owner. He built and used as a family residence a part of the house now owned by Mr. Daniel Macomber, and was a Selectman of Freetown in 1752 and 1753; Moderator of annual Town Meeting in 1754 and 1757, and Nov. 8, 1748, appointed a Justice of the Peace for Bristol County. His title of Colonel was probably derived from his having held the office of Lieutenant-Colonel in the Second Regiment of Bristol County Militia, to which he was commissioned in or about the year 1749. His remains were buried upon what was

his homestead farm, and grave marked with a stone that bears this inscription :

“ In Memory of
COL. EBENEZER HATHAWAY,
Who died Feb. y^e 16th 1768, in y^e 79th year of his age.”

“ Under these silent clods I sleep;
In CHRIST may I arise,
And when the Angel Gabriel sounds,
Meet JESUS in the skies.”

Ebenezer Hathaway, Jr., oldest son and second child of Col. Ebenezer Hathaway and wife, Hannah Shaw, was born July 13, 1718, and united in marriage with Wealtha Gilbert in or about 1744.

Ebenezer Hathaway, Jr., held the commission of Captain-Lieutenant * of the local militia in Free-town when Abiel Terry was Captain and James Winslow, Lieutenant, in or near the year 1755.

His grave is near that of his father and mother, and has a stone on which appears the following :

“ In Memory of
CAPT. EBENE^R HATHAWAY,
Who died June 16th 1791, in y^e 73^d year of his age.”

“ This is the end of all that live;
This is my dark, long home.
Jesus himself lay in the grave,
The house whence all must come.”

* He was, perhaps, *practically* Captain, as Abiel Terry was ex officio Major of the regiment, the tactics at the time providing that one company in a regiment should be designated as Colonel's company, one Lieutenant-Colonel's company and one Major's company. This, at that time, was Major's company.

JOHN WINSLOW and wife, KEZIAH HINDS (No. 29), had :

83. Charity L., born April 8, 1803. Married, January 1, 1836, Earl Sears, of Middleborough. He was a son of Earl Sears and wife, Judith Howland, and was born Dec. 2, 1796. He died Aug. 8, 1862, and was interred in the new cemetery at Assonet Village, Freetown.

84. Abner, born March 8, 1804. Married Rebecca Brown, of Nova Scotia. He died April 10, 1867. She died Oct. 25, 1875. He was a ship carpenter by trade.

85. Keziah, born May 8, 1806. Lived single. Died Dec. 24, 1849. Buried in Freetown.

86. John, born March 24, 1808. Married twice. First, Jan. 15, 1843, Charlotte B. Strobbridge, of Freetown. She died June 14, 1863, and he married, second, Nov. 22, 1864, Mary T. Sampson, of Lakeville. He has been a Selectman of Freetown one year, Assessor three years, and one session a Representative in the State Legislature at Boston. Resides in Freetown. Thanks are due to him for information concerning those members of the Hinds family who have lived and also those that still reside in the State of Maine.

87. Ebenezer H., born Aug. 25, 1810. Lived single. Died March 7, 1841. Renowned for physical strength. Thought to have been the strongest man of the town in which he resided.

88. Bradford, born Oct. 16, 1812. Was a master mariner; commanded the whale ship "ELIZABETH," of Freetown. He and a boat's crew were carried down by a whale, and thus all were drowned, June 17, 1843. He never married.

89. Henry H., born 1814. Died 1815.

90. Owen H., born May 11, 1817. Lived single. Died April 28, 1848. Buried in Freetown.

91. Henry H., born March 19, 1819. Married, Oct. 18, 1848, Mary Ann Porter, of Freetown. She was born Nov. 12, 1822. He was Selectman of Freetown one year. Has been a master mariner. Owns and operates a bleachery at Assonet Village in Freetown.

John Winslow, the parent, was a son of Abner Winslow and wife, Rebecca Hathaway, and born Nov. 23, 1778; grandson of John Winslow and wife, Betty Hathaway, and great-grandson of Lieut. Job Winslow, who died in Freetown July 14, 1720.

* ENSIGN EBENEZER PEIRCE (No. 24) and wife, CHARITY HINDS (No. 30), had:

92. Elbridge G., born Dec. 19, 1801. Married, March 27, 1824, Sarah Gorham, of Hallowell, Maine. They reside in Portsmouth, N. H.

* Names, with dates of commissions, of those who successively held the office of Ensign in what was known as "BEECH WOODS" company in Middleborough, but, since 1853, in Lakeville: Nathaniel Macomber, July 1, 1781; Luther Hoar, June 12, 1789; George

93. Louisa V., born Dec. 28, 1803. Married Ebenezer Hinds (No. 71), of Livermore, Maine.

94. Julia M., born April 2, 1806. Married Arthur Cox, of Hallowell, Maine. He is dead. She resides at Fairhaven, Mass.

95. Charity, born January 9, 1808; died Nov. 1, 1813.

96. Mary, born January 9, 1808. Married Stephen Brown, of Hallowell, Maine. She died Oct. 25, 1848.

97. Job, born April 18, 1810. Married Elizabeth Davis. He was lost at sea in October, 1852.

98. Susan, born May 22, 1812. Married Joseph Irish, of Fairhaven, Mass.

99. Tyler, born Feb., 1814; died Feb. 18, 1814.

100. Charity, born Feb. 18, 1815. Married Allen Drew.

101. Ebenezer, born June 21, 1817. Has been a master mariner.

102. Charles W., born June 21, 1817: died May 28, 1842. He was a twin brother to No. 101.

Peirce, Sept 25, 1792; Ebenezer Peirce, Aug. 15, 1796; Freeman Peirce, May, 1802; Sylvanus Parris, May 5, 1807; Abiatha Briggs, May 20, 1811; Elias Parris, May 7, 1816; Samuel Hoar, 1821; John W. Canedy, May 19, 1827; Nathaniel Caswell, Jr., June 6, 1829; Eli Haskell, —, 1834.

This company existed from the time of the American Revolution until April, 1840. It was called into service in the war of the Revolution, and men were drafted from it to serve in the war of 1812.

103. Hannah, born January 10, 1820; died July 13, 1820.

104. Tyler, born Dec. 1, 1824; died Dec. 1, 1824.

Ensign Ebenezer Peirce, the parent, was a remarkably ingenious mechanic. He was the master builder of the Congregational meeting-house at Assonet Village in Freetown. That house was erected in 1809. He resided for a time at Fairhaven, Mass. Removed to Maine.

BARTLETT ALLEN and wife, LYDIA B. HINDS (No. 31), had:

105. Thomas N., born July 23, 1810.

106. Charity P., born Dec. 5, 1813.

107. James M., born Nov. 5, 1816.

108. Jane G., born Sept. 22, 1819.

109. Bartlett, born June 1, 1822.

110. Amelia W., born June 22, 1825. Married Henry Eldridge.

SALOME HINDS (No. 32).

Never married, but died at the age of 16 years. Her remains are interred in the old burial ground on the opposite side of the street from the Christian Chapel in Assonet Village, Freetown, Mass., and her grave marked by a dark-colored stone bearing this inscription:

“In Memory of
MISS SALOME,

DAU^T. OF MR. EBENEZER & MRS. CHARITY HINDS,
Who died Sept. 21, 1800, in the 17th year of her age.”

The writer of this genealogy, Aug. 7, 1883, visited that cemetery, sought out and found the grave wherein repose “the relicks of” that once “young and sprightly maid,” and as the result of some labor in scraping off the moss that, like the mantle of oblivion, was consigning her name and memory to forgetfulness, was enabled to read and copy the inscription upon her decaying tomb-stone, as also that upon the slab which marks the resting place of the ashes of her uncle, Preserved Hinds, that, too,

“In this neglected spot are laid.”

Great mourning and sad lamentation characterized the scenes of her death and burial, and for many months, and perhaps even years, it was, doubtless, often repeated.

This humble stone, small tribute of their praise,
Lamented shade, thy weeping parents raise ;
And while their footsteps haunt thy hallowed shrine,
May each fair branch shoot fertile as the vine,
Not with thy dust—be here thy virtues tomb—
But bright’ning still, each grace transplanted bloom.

But time, that great obliterator as well as pacifier, has, since the day of her mournful and unhappy demise, rolled up the record of more than

"*four score years*," in which all the sad and inconsolable mourners have long since followed her on the journey to that undiscovered country from whose bourne no traveler has yet returned; and who shall weep when all the mourners are dead, when

" All the dead forgotten lie,
Their memory and their hopes are gone
Alike unknowing and unknown" ?

And is not the lesson taught irresistible and conclusive, that what to our minds appears as our duty to do, our hands ought, with all their might and without delay, most earnestly to pursue—not because there is or is not another world, for we do not and cannot *know* that there is or is not, but because *we do know* of this world, and that we are in it and have duties to perform here that cannot be performed anywhere else, certainly not as well as here, if, indeed, at all; and, thus taking one world at a time, perform in its proper season and order what pertains to that state of existence, whether worldly or heavenly?

If we can make ourselves of no use to ourselves or others on earth, of what use would it be for us to go to heaven? and is it not a mistake that persons who are of no proper use to themselves or others are here, and shall the mistake be repeated by reproducing them hereafter?

Noah Hatheway, of Freetown, died Nov. 15,

1804, and Elder Philip Hatheway, his father, the next year put forth a pamphlet of about forty-eight pages, entitled: "Exercises of Soul and Distress of Body of Noah Hatheway in his Last Sickness," that contained the following from the pen of the deceased:

"UPON THE DEATH OF SALOME HINDS."

- " With solemn awe death strikes beholders round,
When by it they do see the youth cut down;
So was I shock'd when lately I survey'd
The relics of a young and sprightly maid.
- " Sudden her death, in prime of life cut down.
Oh, what an awful scene to think upon!
Nor did she fall alone when she did die,
Her parents' hopes were blasted, too, thereby.
- " Surely, 'twas something they did not foresee,
Their daughter should so soon confined be
Within the grave, thence never more to rise
Until the last loud trump shall pierce the skies.
- " And now to see the solemn kindred mourn,
We will our thoughts and pen awhile return;
And, oh, it was enough to pierce one's heart
To see how loth they were from her to part.
- " Her parents, brothers, sisters, too, did mourn,
And with their briny tears did wet her urn;
Their throbbing hearts with anguish great did swell,
To think they must of her take their farewell.
- " Now on the gloomy hearse she is convey'd,
And by a train of mourners follow'd.
The youths who lately with her used to meet,
Now do her follow to her last retreat.

“And may they all remember that one day,
Like her, they must die and moulder into clay;
Their youthful bloom and lively looks will fade,
And all they boast of in the grave be laid.

“And while I write my heart sinks at the thought,
That I one day to the grave must be brought.
No doubt the time unalterably is fix’d,
That I must pass from this world to the next.

“And may my soul then rise to worlds above,
To dwell with Him who did His people love,
Who dy’d to save them from the wrath to come,
And will them raise to His eternal home.”

PRINCIPLE C. HINDS (No. 33) and wife, DRUSILLA ALLEN, had:

- 111. Stephen.
- 112. Eliza.
- 113. Sarah.
- 114. Charity.
- 115. Julia.
- 116. Winthrop.
- 117. Sylvia.
- 118. Nancy.
- 119. Noble.

The parents were married Feb. 11, 1808. Principle, the parent, was drowned in Richmond, Maine, April 9, 1828. He was born in Middleborough Sept. 6, 1786.

OWEN P. HINDS (No. 34) and wife, MARY BATES, had:

- 120. William.

- 121. Cordelia.
- 122. Barilla.
- 123. Preserved.
- 124. A daughter.
- 125. A daughter.

Owen, the parent, was born in Middleborough June 21, 1788; united in marriage with Mary Bates, of Rochester, Oct. 12, 1811. He died at Calais, Maine.

LUTHER HATHAWAY and wife, CLARISSA W. HINDS (No. 35), had:

- 126. Vodica.
- 127. Edwin.
- 128. Columbus.
- 129. Gilbert.
- 130. Tryphena.

Luther, the parent, was a son of Gilbert Hathaway and second wife, Mary Weaver, and born at Freetown, Aug. 14, 1786; grandson of Capt. Ebenezer Hathaway and wife, Wealtha Gilbert; great-grandson of Col. Ebenezer Hathaway and wife, Hannah Shaw; great-great-grandson of Dea. Abram Hathaway, and great-great-great-grandson of John Hathaway, of that part of Taunton that became Berkley.

Luther Hathaway and Clarissa W. Hinds were married Dec. 6, 1810. She was born July 8, 1790. She died in Brimfield, Peoria County, Illinois.

TISDALE L. HINDS (No. 36) and wife, OLIVE WASHBURN, had:

131. Samuel.

132. Merrick.

The parents were married May 26, 1816. He died in Kingsfield, Maine. He was born January 18, 1793.

JOHN DEARBORN and wife, SUSANNA K. HINDS (No. 37), had:

133. Calvin.

134. Mary.

135. Darillas.

Susanna, the mother, was born at Middleborough, Mass., January 5, 1795; united in marriage with John Dearborn, Dec. —, 1817. She died Dec. 8, 1864. John Dearborn, for a second wife, married a woman whose name was Smith.

ALANSON HINKLEY and wife, SALOME E. HINDS (No. 38), had:

136. Ebenezer. Died young.

137. Ebenezer.

138. Sarah. Married — Dawin.

139. Lydia. Married — Seymore.

Salome, the mother, was born in Freetown Oct. 2, 1802. She was united in marriage with Alanson Hinkley March 26, 1833. She died June 16, 1872.

ISAAC POST and wife, RUTH HINDS (No. 40), had:

140. Isaac.

141. William.

142. Albert.

143.

144.

SAMUEL DEAN and wife, HANNAH HINDS (No. 44), had:

145. Rhoda, born January 12, 1815. Married Willard Tripp. They reside in Taunton, Mass.

146. Gardiner, born June 18, 1816. He was, in 1838, ordained to the work of proclaiming the Gospel, or when he had nearly attained to the age of 22 years. The services of his ordination were performed in the Christian Chapel at Assonet Village in Freetown. The writer of this genealogy, then a lad of some 15 years, was there present, and witnessed the religious ceremonies of the occasion, and, according to the best of his recollection now, states that the ordination sermon was preached by Rev. Charles Morgrige, then of New Bedford, and from the text, "*But godliness, with contentment, is great gain.*"—I. Timothy, 6th chap., 6th verse, which sermon was attentively listened to by a large and appreciative audience, and I regret that the Rev. Gardiner Dean did not make the story of that event constitute a part of his

*See
p. 102
p. 103*

“EXPERIENCES AND INCIDENTS,” as, probably, he would but for his sudden and unexpected death,* while that book was being prepared by him for the press, and thus leaving that work unfinished. It was the least and last of all my thoughts, when, as a boy of fifteen summers, I, with that large congregation, was witnessing the details of that, to him, eventful day, that the time would ever come when I should be called upon to say that “*I alone am left to tell the story,*” that could with so much more propriety have been repeated by some one who then possessed the knowledge of more years, greater understanding, experience and a better appreciation. But “*such is life.*” Rev. Gardiner Dean was three times married, his first wife being Clarrissa White, who died, and third wife, Mary Legore, who survived him and resides in New Bedford.

After a brief but distressing illness, Rev. Gardiner Dean died “*in his own hired house,*” on Parker street, in New Bedford, Nov. 25, 1882, and truly sympathizing friends, if not, indeed, “*devout men, carried him to his burial*” on the 27th of that

* That sudden and unexpected event is also assigned as the reason why several facts concerning his family are omitted, as the writer had expected to obtain the information from the Rev. Mr. Dean's own lips, and supposed he could get it, as the common phrase is, “*any time,*” which unfortunately proved to be “*no time,*” thus showing that delays are dangerous.

month, in the family cemetery upon the old homestead farm, and near the spot of his birth, in Berkley; and, though they did not make "*a great lamentation* over him," the sorrow not loudly expressed was truly sincere.

The writer witnessed that "*gathering with his fathers*" of the mortal remains of Rev. Gardiner Dean, the surface of the ground at the time being covered with a considerable coating of pure, white "*beautiful snow*" that mingled with the clods with which we covered the dead out of our sight in consigning "*dust to dust and ashes to ashes*," and like the spotless purity of that snow may be the broad mantle of humane charity with which the remembrances of the man and his acts shall ever be regarded, a "CHARITY" that "NEVER FAILETH."

147. Nancy, born July 12, 1818. Married Hon. Walter D. Nichols, of Berkley, where they reside.

148. Franklin, born April 9, 1820. Killed by the accidental discharge of a gun.

149. Walter, born May 10, 1822.

150. Samuel, born Dec. 13, 1823. Married Morrell. They live at the West.

151. Anna Bathsheba, born Oct. 14, 1826.

152. G. M. De Lafayette, born Nov. 2, 1828. Married Ann Dean, of Freetown. They reside in Dartmouth.

153. John A., born Dec. 13, 1830.

STEPHEN HINDS (No. 45) and wife, SUSAN HINDS (No. 62), had :

154. Loame, born January 12, 1816. (See Public Records of Middleborough.)

JONATHAN PARKER and wife, JANE M. HINDS (No. 47), had :

155. Lucy H., born March 8, 1827.

156. Calvin, born Oct. 8, 1828.

157. John H., born May 24, 1830.

158. Charles W., born Sept. 30, 1838.

The parents, Jonathan and Jane M., were united in marriage January 27, 1821, and she died in 1847. For what here appears concerning the family of Jonathan Parker and wife, Jane M. Hinds, thanks are due to Harrison Staples, Esq., of Lakeville.

PRESERVED HINDS (No. 49) and wife, SARAH PARKER, had :

159. Noble. He was a master mariner and was lost at sea.

HEMAN HINDS (No. 50) and wife, NANCY PARKER, had :

160. Edmund V., born January 27, 1829; died Oct. 4, 1854.

161. Catharine, born March 28, 1834.

162. Leonard P., born April 9, 1844. Married Ella Chase.

Sarah, the mother, was a daughter of Jonathan Parker. She was born Aug. 23, 1807; married in October, 1827, and died August 9, 1846. Heman Hinds, the parent, for a second wife, married, Aug. 11, 1849, Abby T. Perry. No children were born of second wife. She died in 1862, and in 1864 Heman married, for a third wife, Elizabeth Baldwin. Thanks are due to Harrison Staples, Esq., for furnishing the knowledge of these facts.

SUMNER HINDS (No. 53) and wife, CHLOE ASHLEY, had:

163. William S., born January 2, 1835. Married Rachel P. Winslow, of Lakeville.

164. Stephen V., born Oct. 4, 1836. Married Ellen Peirce, of Lakeville. She was born July 12, 1840.

165. Lucy, born Sept. 20, 1838. Married Asa Winslow, of Lakeville.

166. Nancy J., born July 12, 1841.

167. John C., born May 24, 1843. Married Eva Dean.

168. Olive, born July 31, 1845. Married Edgar W. Allen.

LIEUT. JOHN HINDS (No. 56) and wife, ANNA PEIRCE, had:

169. Maria A., born June —, 1810. Married, May 24, 1828, Otis Harlow, of Middleborough.

170. Jane S., born Dec. 15, 1811. Married Doct. George W. Snow, of Middleborough. Both are dead. He located for practice at South Middleborough.

Under date of March 17, 1811, John Hinds, the parent, received the appointment of Paymaster, with the rank of a First Lieutenant on the regimental staff of Colonel Benjamin Lincoln, of New Bedford, who then commanded the Second Regiment in the Bristol County Brigade of Fifth Division, Mass., Militia.*

Anna, the mother, was a daughter of Lieut.

* The successive commanders of the Second Regiment, with dates of their commissions, were as follows: Samuel Willis, of Dartmouth (that part now New Bedford), from about 1745; Ezra Richmond, of Dighton, from about 1755; Thomas Gilbert, of Freetown, from 1762 to September 19, 1775, when dismissed by an act of the legislature; Edward Pope, of Dartmouth (now New Bedford), February 7, 1776; John Hathaway, of Berkley, June 9, 1778; Manasseh Kempton, of Dartmouth, July 1, 1781; George Claghorn, of New Bedford, July 10, 1788; Robert Earle, of Westport, 1799; Benjamin Lincoln, of New Bedford, June 2, 1807, promoted to Brigadier General May 15, 1815; Edward Pope, Jr., of New Bedford, July 3, 1815; Nathaniel Nelson, of New Bedford, September 8, 1818; Lysander Washburn, of New Bedford, July 28, 1827; Seth Cartee, of New Bedford, July 10, 1830; James D. Thompson, of New Bedford, September 13, 1831; promoted to Brigadier General August 12, 1833; Henry H. Crapo, of New Bedford, March 1, 1834; David Sylvester, of New Bedford, August 10, 1836; William Davenport, of New Bedford, September 30, 1839, to disbandment of the regiment, April 24, 1840.

Robert Strobridge* and wife, Elizabeth Nelson, of that part of Middleborough now Lakeville; granddaughter of William Nelson and wife, Elizabeth Howland, and great-grand-daughter of Thomas Nelson, the first or earliest of the Baptist denomination at Middleborough. Anna became the wife of Capt. Job Peirce, Jr., of Freetown. Capt. Job Peirce, Jr.,† died Sept. 22, 1805, and, a few years after, Anna, his widow, became the wife of Lieut. John Hinds, who died Dec. 1, 1811. Capt. Job

* Lieut. Robert Strobridge died very suddenly, August 14, 1790, in 39th year. His death was caused by going into a well to regain a lost bucket, being at the time perspiring freely from the labors of a harvest field. Of the "POND COMPANY," so called, in Middleborough, he was commissioned Lieutenant, to rank from July 1, 1781. No other person in Middleborough, at the date of his death, was known or thought to possess so large an amount of property, real and personal, as was shown by the inventory of his estate that he died seized and possessed of. His remains are in the ancient cemetery of the Precinct Congregational Society, in Lakeville, and grave marked by a stone bearing an inscription.

† Capt. Job Peirce, Jr., was remarkably successful as a merchant and ship builder at Assonet Village, in Freetown. Commissioned captain of the first company in the local militia of that town to rank from August 21, 1801. Died in office, and was buried with military honors. He was born in that part of Middleborough now Lakeville, Dec. 12, 1767, and, during the years of his minority, listened regularly to the preaching of Rev. Ebenezer Hinds. Capt. Job Peirce, Jr., was a remarkably liberal, generous and very public spirited man, who, although never a professor of religion, was more profuse in his gifts to support a preacher of the Gospel than most of his neighbors that were members of the church, and whose faith, being without corresponding works, was dead.

Peirce, Jr., and Lieut. John Hinds were buried in that part of Middleborough that became Lakeville, and both graves are marked by white marble slabs bearing legible inscriptions.

WALTER DAVIS and wife, RUTH P. HINDS (No. 59), had:

171 Mary, born Dec. —, 1815. Married Alexander Corey.

172. Eliza, born March 24, 1817. Married Marshal D. Keith.

173. Ann H., born Dec. 16, 1819. Married John Snow.

174. Walter, born May 27, 1822. Married Mary C. Rider.

175. Susan, born June 4, 1824. Married Solomon L. Harlow.

176. Nathan, born May 21, 1826. Married Adaline Wood, of Middleborough. He is dead.

177. William, born Aug. 30, 1828.

DEA. ABNER BRALEY and wife, POLLY HINDS (No. 60), had:

178. Joseph R. Married Catharine King.

179. Alden. Married — Liscomb.

180. Leonard.

181. Samuel T.* Married — King, of

* Samuel T. Braley and wife are the parents of Hon. Henry K. Braley, mayor of the city of Fall River.

Rochester. He was a Selectman of Rochester, Mass., six years.

182. Abner. Died young.

183. John.

184. Francis. Married Betsey Fish, of Rochester.

185. Charles. Married Margaret Fish, of Rochester.

186. Henry. Died young.

187. Mary H. Married twice. First, Henry Kingman, of Mansfield, and married, second, Ebenezer Braley, of Freetown.

Dea. Abner Braley, the parent, was a Selectman of Freetown for the years 1835-36 and 1837. He removed to Rochester, Mass. Killed by accident.

JOHN BRADY and wife, HANNAH HINDS (No. 61), had:

188. Mary E., born April 15, 1832. Married Daniel Thornton.

189. Ruth H., born March 9, 1835.

190. Catharine H., born Jan. 23, 1839. Married, April 17, 1859, Francis E. Eldridge.

191. Sarah R., born Aug. 3, 1842.

Thanks are due Harrison Staples, Esq., of Lakeville, for the foregoing concerning the children of John Brady and wife, Hannah Hinds. John Brady and wife resided in East Freetown. He died a

few years since. Their former residence has recently been demolished.

EBENEZER HINDS (No. 71) and wife, LOUISA V. PEIRCE (No. 93), had:

192. Ebenezer P. Graduate of Harvard University. Lost his life while serving in the Union army in late war.

193. John. Is a master mariner — whaler.

194. Lucy.

195. Louisa.

GILBERT HINDS (No. 73), and wife, ANN M. HATHAWAY, had:

196. Isaac N., born in Freetown. Married Sarah Brown, of Fall River.

WILLIAM S. HINDS (No. 163), and wife, RACHEL P. WINSLOW, had:

197. Sumner W.

STEPHEN V. HINDS (No. 164), and wife, ELLEN PEIRCE, had:

198. Jennie F., born June 13, 1870.

199. James P., born Nov. 16, 1872.

200. Abby E., born July 18, 1875.

Ellen, the mother, is a daughter of Philip H. Peirce, of Lakeville, and wife, Abigail Pickens; grand-daughter of Dea. Hermon Peirce and wife,

Rachel Hoar; great-grand-daughter of George Peirce and wife, Sarah Peirce; great-great-grand-daughter of Ensign Isaac Peirce and wife, Deliverance Holloway; great-great-great-grand-daughter of Isaac Peirce, Jr., and wife, Judith Boothe; great-great-great-great-grand-daughter of Isaac Peirce, Sen., who was a son of the emigrant, Abraham Peirce, who came to America as early as 1623, and died in or before 1673.

ASA WINSLOW and wife, LUCY HINDS (No. 165), had:

201. Edward B., born June 3, 1878.

202. Asa I., born April 12, 1880.

JOHN C. HINDS (No. 167) and wife, EVA DEAN, had:

203. Emma, born Nov. 24, 1872. Died.

204. Jane E., born Oct. 9, 1879.

EDGAR W. ALLEN and wife, OLIVE HINDS, (No. 168), had:

205. Ernest E.

206. Herbert R.

207. Sumner W.

208. Avery W.

209. Edgar C.

For names of children, and dates of births in the families of William S. Hinds, Stephen V. Hinds,

Asa Winslow, John C. Hinds and Edgar W. Allen, thanks are due to Harrison Staples, Esq., of Lakeville.

OTIS HARLOW and wife, MARIA A. HINDS (No. 169), had: -

210. Jane, born March 20, 1829. Married J. W. Flanburg.

211. Frank O., born August 17, 1831. Married Sarah Burgess.

212. Sarah J., born January 27, 1835. Died in 1866.

213. Elizabeth N., born December 25, 1836. Died January 1, 1837.

214. Elizabeth N., born April 3, 1838. Died October —, 1840.

215. Elenor C. Married Dr. — Shurtleff.

216. Charlotte N., born April 7, 1846. Married Thomas R. Hillman.

217. Mary E. K., born October 14, 1848.

CONCLUDING REMARKS.

Rev. Ebenezer Hinds was the ancestor of nearly all of that surname mentioned in this genealogy, which circumstance, aside from all others in this connection, places his name and memory in a conspicuous position; and, besides this, the ability which he displayed as a public speaker, pulpit orator or preacher of the Gospel, made him so justly distinguished in his life-time that the true story of his personal history, if properly told, would doubtless equal in valuable instruction, if not indeed exceed, that of any of his posterity. It is exceedingly to be regretted that more than three score and ten years after his decease were suffered to pass by unimproved before any attempt whatever was made to collect, write out and publish through the medium of the printing press the details of his valuable experiences, and thus bequeath an account of the same to generations yet unborn, together with the benefit to be derived from his excellent utterances.

So much time has been suffered to run to waste that ought to have been devoted to this desirable object, and in which nearly every person with whom Rev. Mr. Hinds ever associated or was at all acquainted having died, it is well near impossi-

ble to regain what, by cruel neglect, has been lost, and the writer is forced by necessity to content himself with giving but little where a great deal is anxiously desired, and, had the proper time and season been observed, might have been supplied. In the absence, therefore, of evidence that is *positive* we are obliged to resort to the *circumstantial*.

The proverb, "*Like priest like people*," if used in connection with the personal history of some of those who, from early youth to manhood, grew up under the preaching of Rev. Ebenezer Hinds, is to confer upon the latter a most gratifying compliment, and a brief notice of some of the most distinguished of the former may not inappropriately, in this connection, occupy a few hasty thoughts and passing glances, but to do justice to whose biographies more time, greater space and a much more carefully prepared description would be required. Rev. William Nelson, born July 18, 1741, was about 12 years of age when Rev. Ebenezer Hinds accepted from his grandfather an invitation to commence preaching in his house on the Assawomset Neck, which invitation was seconded by William, a son of Thomas and father of Rev. William Nelson; and who can properly estimate how much the religious world owed of the fruits that it enjoyed, both in kind and quantity, from that full grown tree in the vineyard of the Lord to the manner in which its young and tender "twig was

bent" by the "nurture and admonition" that William Nelson, as a child, received from the religious teachings of Rev. Ebenezer Hinds?

Rev. Wm. Nelson became a graduate from the Baptist College in Rhode Island, was ordained pastor of the Baptist Church in Norton Nov. 12, 1772, and so successful were the labors there of his ministry that in 1780 the church was increased to nearly 80 members. He died April 11, 1806.*

* Concerning Rev. William Nelson, Backus' history of the Baptists informs that he "was not of a strong constitution," and that "a sudden cold after preaching at a funeral, seized his lungs in such a manner that he was not able to preach for some years, and he removed down to the sea, in Dartmouth, in 1786, where he recovered his strength so far as to be able to preach occasionally." The grave of Rev. William Nelson, in the ancient cemetery on the southern shore of Assawomset Pond, in Lakeville, was marked by a stone laid horizontally about a foot from the ground, upon a wall built of common brick. But the storms caused the mortar to crumble, and the wall long since fell, thus leaving the stone lying flat upon the ground, where in a thoroughly neglected condition it still remains, its face partially veiled with moss and marred by the insidious tooth of resistless time. Considerable painstaking by the writer of this genealogy enabled him to decipher its defaced and decaying inscription, and to learn that its epitaph consisted of the words following:

In Memory of
REV. WILLIAM NELSON,
He Died April 11th, 1806, in his 65th Year.
In Middleborough i had my birth.
At Warren my clafsical education,
At Taunton i had my ordination,
At Norton my dwelling place,
Dartmouth an afsylum for my health,
At Middleborough, my exit & grave

through all the busiest time in the summer that they had frequent and crowded meetings, in season and out of season, without the least disturbance from vain persons which before were so troublesome." "Mr. Nelson was ordained their pastor, January 16, 1794." He remained their minister until his death, Sept. 9, 1822, or a period of about 29 years.

Ebenezer Nelson (a brother of Rev. William and Rev. Samuel) was born Oct. 26, 1753, that being the year Rev. Ebenezer Hinds commenced preaching in Middleborough. Ebenezer Nelson was ordained a colleague with his brother William at Norton Nov. 16, 1790, and resigned Feb. 25, 1795.

These were some of the stars in the crown of Rev. Ebenezer Hinds rejoicing, and beside these could be added the names of several of the most respectable, energetic, enterprising, thoroughly practical and successful men among the former inhabitants of ancient Middleborough, and who were almost life-long attendants of public worship under the preaching of Rev. Ebenezer Hinds, and chief among whom were Col. John Nelson,* who

* The Col. John Nelson house is still standing, and is near the town hall in Lakeville. It is now occupied in part by Col. Nelson's great-grandson, Lieut. James Sampson, town clerk, collector and treasurer of Lakeville, and who was a Lieutenant in the Union army, in late war of "Great Rebellion," he having resigned the of-

performed service as a Major in the Patriot army in war of American Revolution. Col. John was a grandson of the Thomas Nelson who invited Mr. Hinds to Middleborough, and the Colonel, when Mr. Hinds went there, was a lad of only 16 years. Capts. Abiel and Henry Peirce, who served in the "French and Indian" and also the Revolutionary war, were among Mr. Hinds hearers, and one of them became his son-in-law. Capt. Job Peirce, brother to Capts. Abiel and Henry and grandfather to the writer of this genealogy, was also a regular attendant, and he, at the coming of Mr. Hinds to Middleborough, was only a boy of 16 years, but he listened to Mr. Hinds' preaching until he was nearly or quite 60 years old, and was so thoroughly a Baptist as, in his old age, to become the donor of that Baptist institution

fices that he now holds to enter the army, and the town of Lakeville did an honor to itself by re-electing him when the war was over. Tradition says, that when Rev. Ebenezer Hinds removed to Middleborough, he, with his family, for a time occupied a house then standing in a field a little westerly from the spot where Col. Nelson afterward built his, that is still standing. Col. Nelson's remains are in the ancient cemetery on the southerly shore of Assawomset Pond, and grave marked by a slab of dark colored stone highly ornamented and bearing this inscription:

In memory of

Col. JOHN NELSON,

Who died September 11, 1803, in 66th year.

The Calvinistic Baptist Deacon, Horatio Nelson, who was for a time town clerk of Lakeville, and who died in 1869, was a grandson of Col. John Nelson.

known as "PEIRCE ACADEMY," in Middleborough. It would be difficult and perhaps impossible to enumerate all the good deeds done by Mr. Hinds' hearers, or beneficial effects the world has already realized that have been the fruitage of Mr. Hinds' religious teachings while pastor of that Second Baptist Church.

*The writer of this genealogy and biography was,

* The writer of this genealogy and biography was then Colonel of the Massachusetts 29th Regiment of Infantry, (a three years organization), that after serving out its term of engagement, re-enlisted and served until the close of the war.

In the "seven-days' battle" before Richmond, June and July, 1862, the Massachusetts 29th Regiment was acting temporarily in the *Irish Brigade*, commanded by Brigadier General Thomas F. Meagher, familiarly known as the "*Irish Patriot*." This Brigade, during that "change of base" was kept as a part of the "*rear guard*" to McClellan's retreating column, and as a consequence cut terribly to pieces, and by this, and the battle of Fredericksburgh, nearly annihilated. It was the orders and practice in the Irish Brigade during those terrible days to leave behind both its dead and wounded, and the wound of the writer was hastily dressed upon the battle field, and under a fire from the enemy so deadly that the surgeons, once during that operation, caused him to be removed, lest they should be killed before it could be concluded. He was then taken to a farm-house near the field, that, with its door yard, was filled with the wounded, and under the benumbing influence of chloroform became insensible and utterly oblivious to the depth of his woes or horrors of his situation. Awakening a little after midnight, he successfully managed to elude the rebel sentinels (as he had during his sleep become a prisoner), he on foot, and alone, took to a forest in an effort to escape, and traveled as he thought about six miles, when he overtook the rear of the retreating Union army, mounted a horse and rode to the vicinity

in one of the seven days' battles before Richmond (viz.: June 30, 1862), struck by a cannon ball that severed his right arm near the shoulder and he was left behind on the battlefield to perish and reported to his friends at home as being dead, which circumstance afforded, at least so far as the report, a singular coincidence to what had transpired with his grandfather, Capt. Job Peirce, when a soldier in the "French and Indian" War, a little more than a century of years before.

Capt. Job Peirce* had by his parents been given

of Malvern Hill, lay down under a tree in rear of Union line while that battle was progressing, then rode to Harrison's Landing and went on board a steamer for Baltimore. Arrived home the 17th of July and was again put upon duty just thirty days after being wounded, and participated in the second battle of Bull Run, less than two months after losing the sword arm in the engagement of "White Oak Swamp," and continued in active service commanding a brigade in the states of Maryland, Virginia, Kentucky and Tennessee, and for a time, while in Tennessee, a division until December, 1864, when health and strength so utterly failed that he resigned and was honorably discharged. And he now at the age of more than three score years, minus a right arm, with his left hand attempts to prove that

"The pen is mightier than the sword."

*Capt. Job Peirce, of what was then Middleborough, but now Lakeville, served for a brief period (in 1757), in a company sent from Middleborough to reinforce Fort William Henry, in (the now state of) New York. That fort was taken by the enemy before this company reached the place, and without doing any fighting, the Middleborough force returned home. Job Peirce, April 5, 1758, enlisted into the army in which he served out the full terms

up for lost and mourned for as dead, but he, unannounced as well as unexpectedly, arrived home one Sunday morning, just after the family had gone to meeting, where, without delay, he followed and arrived just as Mr. Hinds was about to take a contemplated text, when the latter quickly changed his thoughts and plans and substituted as his text in its stead: "*For this, my son was dead, and is alive again; he was lost, and is found*"

That singular and unlooked-for arrival, and the excitement consequent, furnished an interesting theme for conversation among those worshippers for many years after, and the interest of the writer

of three enlistments in the "FRENCH AND INDIAN WAR," contending with French Canadians and Indians in Northern New York and Nova Scotia. He participated in the attempt to take Ticonderoga from the French, July 6 and 8, 1758, and it was in the Nova Scotia expedition that for a time it was supposed he had sacrificed his life.

As a "MINUTE MAN," he served in a company commanded by his brother, Capt. Abiel Peirce, at the "*Lexington Alarm*," April 19, 1775.

Job Peirce early in 1776, was commissioned as a Lieutenant in Captain Nathaniel Wood's company of Colonel Simeon Cary's regiment in Patriot Army, and put upon duty at Roxbury. May 9, 1776, Job Peirce was promoted to captain, and led a company in December of that year to Rhode Island where he aided in the attempt to defend that locality. He also participated in the successful defence of Dartmouth (now New Bedford and Fairhaven), in September, 1778. He was born November 29, 1737. He died July 22, 1819, and was buried in what is now Lakeville and has suitable gravestones.

in that story, as a consequence, was increased and heightened when, in his own person, he came so near furnishing the subject of its repetition. Serving, as this story does most admirably, to illustrate one of the prime and essential features in the character of Rev. Mr. Hinds (*viz.*: ready thought and quick witted aptitude), the writer, at the risk of being considered vain, has deemed it proper to give it a place here.

The date of Capt. Job Peirce's arrival described was some time in 1760, or about two years after Mr. Hinds was ordained pastor of the Second Baptist Church in Middleborough. Major Peter Hoar, an officer in Patriot Army in war of American Revolution, and who endured hardship as a good soldier in the Army of the Lord, was born July 25, 1754, or the next year after Mr. Hinds located in Middleborough. Major Hoar out-lived his beloved pastor only about three years, and was from early youth to death (March 12, 1815), an almost constant listener to Mr. Hinds' preaching.

* The many benevolent as well as very liberal be-

* He bequeathed a handsome present in money to the Second Baptist Church in Middleborough, now Lakeville, and a gift of like kind, but greater quantity, to the church at Long Plain, and to the latter he also gave a communion service that cost fifty dollars. He left a sum of money to pay Rev. Daniel Hix, of Dartmouth, for preaching a sermon every Christmas Day, and the latter repaired to the dwelling of Major Hoar's widow and preached that sermon every year for nearly a quarter of a century. The writer

quests made by Major Hoar may perhaps not improperly be considered as at least in part the result that preaching had upon the mind of the donor, the "*words*" of Mr. Hinds, "*fitly spoken*," proving that good seed sown in good ground which brough forth an abundant harvest. Hon. Job Nelson, who settled at Castine in Maine, and was in 1804 appointed Judge of Probate for the County of Hancock, which position he held until 1836, or a period of some 32 years, was born in that part of Middleborough now Lakeville Sept. 6, 1766, and was a grandson of Thomas Nelson, the earliest Baptist of Middleborough. The birthplace of Judge Nelson was upon the opposite side of the highway, but within a stone's throw, from the spot where his grandfather, Thomas Nelson, in 1717, built his house, in which Rev. Ebenezer Hinds commenced to preach in 1753. Judge Nelson's birth occurred in the 13th year of Mr. Hinds' ministry, and hence all the youth of the former was spent under its teachings, as was also that of his brothers, Doct. Thomas Nelson, born Feb. 26, 1770, and Rev.

listened to one of those sermons preached more than 50 years ago. In the Patriot army Peter Hoar served, as a Sergeant, in Capt. Job Peirce's company, and afterward was in service as a Lieutenant and Adjutant. His commission as Senior Major was held in the local militia after the war. He was fifteen times elected as a Selectman of Middleborough, and represented that town in the state legislature three years, viz.: 1809, 1810 and 1811 and at the last date he was commissioned as a Justice of the Peace.

Stephen S. Nelson, born Oct. 5, 1772, all of whom were collegians and all ardent Baptists.

Few religious assemblies in this country at that day and of like numbers produced more, if in fact as many, ripe scholars or more thoroughly practical and eminently successful men, which fact, in and of itself, goes far to prove the mental stamp of the man who could for more than 40 years fill the position of their religious teacher.

Thomas Nelson, the original or first Baptist in Middleborough, listened to the preaching of Rev. Mr. Hinds about two years, and died in the 80th year of his age; but Hope, his wife, that most remarkable "mother in Israel," lived to be nearly 106 years old, and sat under the preaching of Mr. Hinds nearly 30 years.*

* The writer of this genealogy, when a lad of nine years, was shown a slight depression in the ground that was said to mark the spot where Thomas Nelson erected his house upon Assawomset Neck in or near the year 1717, and the tradition then related to him concerning Hope, the wife of Thomas Nelson, has found an enduring place in his memory.

"Hope," so said that tradition, "one evening or night, when no man was within call, heard a noise in the cellar, and, suspecting that it proceeded from an Indian searching for something to steal, she went silently down in darkness lest the carrying of a candle should warn and thus enable the intruder to escape, and, coming upon the prowler unawares, she seized suddenly and determinedly upon him, who, being terribly frightened, made frantic efforts to relieve himself from her unyielding grasp and only succeeded as did the Scriptural Joseph from the Photophar's wife by leaving a part of his garment in the woman's hands."

* Lieutenant Thomas Nelson, Jr., a son of Thomas

Would any one believe it possible that such energetic and thoroughly practical women could have been the ancestors of the present generation of "*nervous ladies*," afraid of their own shadows? But then, perhaps, it was not convenient or practical in those days to indulge in a "*fashionable fainting fit*," or thought vulgar to be good for something beside to be waited upon.

Hope, the wife of Thomas Nelson, was the fourth child of John Huckins, and born in Barnstable May 10, 1677; united in marriage with Thomas Nelson, of Middleborough, March 24, 1698. She was a grand-daughter of Thomas Huckins, of Boston and afterward of Barnstable. Thomas Huckins was commissioned Ensign of the "Ancient and Honorable Artillery Company," in Boston, upon the first Monday in June, 1639. He was a Commissary General in "King Philip's War," 1675-76, and drowned November 9, 1679. He was a Selectman at Barnstable eight years, and represented that town in the General Court eight years.

Some of his lineal descendants call their surname Higgins, and when traced back a few centuries, the Huckins, Hutchins, and Higgins families would probably be found to have descended from the same ancestor.

* Thomas Nelson, Jr., held the commission of a Lieutenant in the fourth company in the local militia of Middleborough, and this was conferred upon him in or near the year 1755. An official return from this company is on file at the State House in Boston, bearing date of February 15, 1759, giving the names of those members, who had recently supplied themselves with bayonets, who were as follows:

Non-Commissioned Officers.—Henry Strobbridge and William Hoskins, Sergeants; John Smith and Wm. Strobbridge, Jr., Corporals.

Private Soldiers.—Jedediah Beals, Elisha Peirce, John Parris, Isaac Howland, Jr., Paul Dillingham, Jonathan Caswell, Zabedee Booth, Richard Peirce, Job Howland, Elisha Mayo, James Pickens, John Pickens, John Blye, John Fry, George Peirce, Abiel Peirce, Jacob Tilson, Jacob Allen, John Nelson, Josiah Smith, Jr., Samuel

and Hope Nelson, was also a regular attendant and probably remained so until his death, March 7, 1768.

Lieut. Thomas Nelson was born April 12, 1710. He was a Selectman of Middleborough 12 years; Moderator of annual Town Meeting 12 years, and Representative to the General Court 14 years.

Lieut. Thomas was father of Col. John Nelson and grandfather of Judge Job, Doct. Thomas* and

Hayfords, Joseph Leonard, 3d, Joseph Wescoat, Jacob Booth, William Mackfall, Lemuel Mayo, John Booth, Robert Montgomery, Silas Booth, Levi Peirce, William Nelson, Jr., and Samuel Holloway, Jr.

In 1762 the commissioned officers of this company were: Joseph Leonard, Captain; Thomas Nelson, Lieutenant, and Isaac Peirce, Ensign. In 1773, William Canedy, Jr., was Captain, and John Nelson, Lieutenant. In 1776, Job Peirce, Captain, Josiah Smith, Lieutenant, and Samuel Hoar, Ensign.

* Doct. Thomas Nelson was a member of the Fourth Calvinistic Baptist Church in Middleborough, of which he was for a time church clerk. This church worshipped in what was commonly known as the "Pond Meeting House." It was in that part now Lakeville. Erected in 1796; destroyed by fire in 1870. A few years before its destruction it was converted into a tenement and grocery store on the ground floor, with an audience room above called "Sassamon Hall."

Doct. Thomas Nelson settled, for medical practice, in what is now Lakeville, and erected for a family residence a two-story dwelling, a few rods southerly from his birth-place. He did not long remain there, but sold out to his brother, Dea. Abiel Nelson, who occupied it until his death, April 29, 1829.

Doct. Thomas Nelson removed to and continued his medical practice in Bristol, R. I. In that house, sold by Doct. Thomas to

Rev. Stephen S. Nelson.*

Dea. William Hoar, a man unknown to fame and whose

“ Hours in cheerful labor flew,
Nor envy nor ambition knew,”

was of essential service in holding up the hands

his brother, Dea. Abiel Nelson, it was that, October 17, 1806, Job Peirce Nelson, Esq., was born, and he occupied it as a home during the whole of his life, and there, Dec. 3, 1862, he died.

Upon the paternal acres that had descended to him through four successive generations, Job Peirce Nelson, Esq., was born, there lived and there died, and was in turn gathered to his fathers in the ancient cemetery on the southerly shore of the great pond that gave a name to the neck of land upon which those long-occupied acres were situated, thus showing that sometimes, at least, in this country property and position do not go entirely out of a family and name in or before the third generation, for the family that had produced the men of eminence already mentioned in its first, second and third generations, was not without an honored representative in the fourth generation, to prove which we cite this fact: When a part of the town of Middleborough was, by act of the legislature, set off to become a new and distinct town, the legal voters of the section detached assembled to determine by ballot what the name of the new town should be, and, by a decided majority, concluded upon NELSON for the name, and this was done as a mark of respect for their townsman, Job Peirce Nelson, Esq. But his modesty was as great as his true and sterling worth and popularity, and such as to dissuade him from favoring, and in fact to cause him to discourage, that project, and it was therefore abandoned, that of Lakeville taking its place.

* Rev. Stephen S. Nelson preached for a time in Bellingham, and, April 28, 1815, was invited to become the pastor of the North Baptist Church at Attleborough, where he preached until 1820, and then became pastor of the Baptist Church in Plymouth.

of his pastor. Dea. William Hoar was born Dec. 30, 1721, and was, therefore, 31 years of age when Mr. Hinds, as a preacher, located in Middleborough. Dea. Hoar died April 25, 1795, only a few years before Mr. Hinds' preaching to the Second Baptist Church in Middleborough closed, the minister and his deacon having traveled in the "*good old way*" together for the term of more than 40 years.*

But the space properly allowable in this book is too limited to speak individually of all the Abrahams in faithfulness who, as members of that church, let their "lights so shine that others" took suitable warning; or of wrestling Jacobs that, from earthly labors, have become prevailing Israels in heavenly rewards; or Pauls who fought the good fight, ever ready to be offered as a sacrifice upon the altar of the cause that engrossed their whole hearts, and have attained to that which perisheth not with the using and fadeth not away, having entered into the rest prepared for the righteous from the foundations of time and whose continuation is endless as eternity.

* Tradition saith that Dea. Wm. Hoar had a grist mill not far from the meeting house, and near which mill the ordinance of baptism by immersion used to be administered. His dwelling was destroyed by fire in the night time, and a house erected about on the same spot and owned by his grandchildren was burned in the night a few years since. The cause of either fire was never learned.

Samuel Nelson (brother of Rev. William) was born April 6, 1748, and consequently was only 5 years old when Rev. Ebenezer Hinds commenced the ministrations of the Gospel in Middleborough, though nearly 50 years of age when those labors closed.

Samuel Nelson commenced preaching to the * Third Baptist Church of Middleborough some

This grave was until 1853 in Middleborough, but in that part then set off and incorporated as a new and distinct town called Lakeville.

The Baptist church of Taunton and Norton, May 29, 1772, invited Mr. William Nelson to become its pastor, and had previously voted (September 12, 1770), to settle and maintain a minister by free will offering. Ebenezer Nelson had preached in Norton about two years before being ordained as a colleague with his brother, Rev. William Nelson. This church passed a formal vote to dissolve October 13, 1835. According to Backus' history, this church was "*established in the Baptist order*" April 1, 1761, and, from its establishment to its dissolution was, therefore, a little more than 74 years. William Carpenter was its first pastor. The records of that church contained the following:

"August ye 23, 1768. Departed this life, that servant of the Lord, Elder William Carpenter, in the 58th year of his age—a faithful laborer in the Gospel of Christ, who labored in the Church for 20 years in the work of the ministry." He must have begun those labors some thirteen years before this church was "*established in the Baptist order*," and was simply regarded as a *dissenting church* such as were some times derisively called "*New Lights*."

* The Third Baptist Church in Middleborough, says Backus' excellent history, was formed Aug. 4, 1761, and Rev. Ebenezer Jones ordained as its pastor October 28 in that year. "But whisperers, who separate very friends, caused such a division there two years

time in May, 1793. Mr. Backus recorded, " In the beginning of the next month such a divine influence was granted that old Christians became all alive in religion, and such a concern for the soul and eternity appeared among old and young

after as not only removed him from being their pastor, but also for a time broke up their meeting." This difficulty prevented the minister from signing the certificate then required by the Province law from Baptists, hence this church and congregation were taxed for the support of parish worship and forcible measures resorted to for its collection, the defendants seeking a remedy at Plymouth Courts that, instead of affording relief or any help, took twenty dollars more from them, probably as costs. In contemplation of these facts one is led to say, " Behold how great a matter a little fire kindleth !" for the next spring after the settlement of Rev. Mr. Jones his church and that community was visited with a revival of religion that prevailed through the year and spread in happy influence into many other societies, the good fruits of which were visible for many years. But the evil behavior of Mrs. Jones, the minister's wife, drew the Rev. Mr. Jones into a snare and caused a great division in the church and society, resulting in his removal, and thus leaving the church as in a furnace of affliction. This unhappy contention and destructive strife arose from evil reports that Mrs. Jones spread against the deacons, and, when the evil leaven had begun its work, others lent her a helping hand, and we have the authority of Mr. Backus for saying that, " Gospel rule was greatly disregarded on both sides." Mr. Backus continued : " The church was in low circumstances for some time, and young people got to be so extravagant in vanity that they could hardly be kept civil in times of public worship," and we will add thus were let loose evils as numerous as those of Pandoras' box, and all from the vain babblings of a silly woman. But the next month after Rev. Samuel Nelson was induced to locate and preach there, a great and very desirable change began to be realized, that quickly assumed the form and proportions of an extensive and remarkable revival of religion.

Another listener to the preaching of Rev. Ebenezer Hinds and a regular attendant at the Sabbath services of the Second Baptist Church was Major Levi Peirce, born in what was then Middleborough, now Lakeville, Oct. 1, 1773, or some 20 years after the ministrations of Mr. Hinds were there commenced and about as long before the same were closed. Major Levi Peirce never became a member of this Second Baptist Church, but on November 7, 1824, he was baptized by immersion and joined the Fourth Calvinistic Baptist Church in Middleborough, whose place of public worship was the "Pond Meeting House," so called, that stood on the southerly shore of Assawomset Pond, in Lakeville. Major Levi was a son of Capt. Job Peirce, Mr. Hinds' life-long adherent, advocate and friend, a regular attendant at Mr. Hinds' meetings, and who as regularly brought his whole household to the sanctuary.

Major Levi was christened to bear up the name of his mother's brother, Capt. Levi Rounsevell, commander of all the "Minute Men" of Free-town, that responded at the "Lexington Alarm," April 19, 1775, and afterward a Captain in the Patriot Army in war of American Revolution.

Major Levi Peirce commanded a batallion of the Coast Guard in service at and near New Bedford in the war of 1812, sometimes called the "Last War with England," and on May 27, 1826,

he was made a Deacon of that Fourth Baptist Church in Middleborough, in which he continued until dismissed to join the Central Baptist Church in that town,* in which he also became a Deacon. The remains of Major Levi Peirce rest in a cemetery near the Four Corners Village in Middleborough, and his grave is marked by a handsome slab of white marble bearing this inscription:

“DEACON LEVI PEIRCE died Aug. 22, 1847, aged 74 years. At his own expense he built the meeting house of the Central Baptist Church in Middleborough, and liberally endowed it and remained deacon of the same from the time of its formation till his death, a term of twenty years, using the office of deacon well. The righteous shall be had in everlasting remembrance.”

Lydia, the second wife of Rev. Ebenezer Hinds, died May 12, 1801, and he was thus, when about 82 years of age, for a second time left a widower, but he continued for several years after to retain that remarkable mental and physical activity for which he had been characterized, together with that sprightliness of pleasant humor which so clearly unveils the heart, and those who witnessed the activity with which he mounted his horse, his powers of endurance in long journeys performed in the saddle, his quick witted aptitude and powers

* Major Levi Peirce represented the town of Middleborough five sessions in the state legislature, viz.: 1805-6-7-8 and 1809; was a member of the Constitutional Convention in 1820, and Postmaster at Middleborough more than 30 years.

of sharp repartee, would, of the veteran minister of more than four score years, be led to say, "His eye is yet undimmed, nor has his natural force abated."

Lydia, the second wife of Rev. Ebenezer Hinds, was the daughter of Richard Bartlett, an Englishman, who settled in Boston. She was born in or about 1734. She had a brother, Richard Bartlett, who, as a soldier, served under Gen. John Winslow, of Marshfield, in the removal of the Arcadians, or neutral French, in 1755.

The advanced years of Rev. Mr. Hinds, together with the death of his wife, caused him to spend the remainder of his life in the homes of his children, which circumstance probably accounts for his pulpit labors at Pocasset, in Sandwich, and Assonet Village in Freetown. When at Assonet his home was with his son, Ebenezer Hinds, who owned and occupied a house upon the northerly side of Water street in that village, which house was afterward owned by Mr. Jason Hathaway. Rev. Ebenezer Hinds was not only a fluent, ready speaker, but quite a writer for his time, tradition having preserved a knowledge of the fact that he was the author of a controversial tract in advocacy of his religious views, which displayed considerable depth of reasoning as also the power of expression, and a copy of which literary production the writer of this sketch has sought without

success to obtain. Upon the title page of that pamphlet is said to have appeared this stanza :

“ Sin has tainted all our blood,
All would be monarchs if they could;
If we our neighbors don't devour,
’Tis not for lack of will, but power.”

Rev. Ebenezer Hinds died at the home of his grand-children, Ensign Ebenezer Peirce and wife, Charity Hinds, in Fairhaven, Mass. He was buried in the ancient cemetery on the southerly shore of Asswomset Pond, (then in Middleborough, now) Lakeville, and the grave marked by a slate stone, still well preserved and bearing a legible inscription that gives April 19, 1812, as the date of his decease. The father of the writer of this genealogy noted the fact in an entry made in his almanac, but gave the date of April 29, instead of April 19, 1812. I have taken the last as the most reliable date, being as it was made at or very near the time, while that upon the grave-stone, probably, was given to a grave-stone maker from recollection several years after the event. The writer has given the authorities for both dates and what he believes the causes for disagreement, leaving the true date to be determined upon by those possessing better or more reliable evidence. An aged woman resides in Lakeville who says that, when a child, she remembers seeing Rev. Ebenezer Hinds upon his death-bed in the house of Ebe-

nezer Peirce at Fairhaven, but she was too young to gather a knowledge of more facts that would naturally find a lodgment in the mind of a child, which is only another unpleasant reminder of how much, by long neglect, has been lost, never to be regained, that might once have been easily obtained and secured for the benefit of this and succeeding generations had those persons, who were well acquainted with Rev. Ebenezer Hinds and survived him several years, been consulted in the matter, and their recollections penned down and thus preserved.

THE END.

22

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